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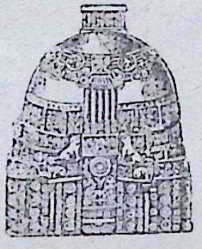

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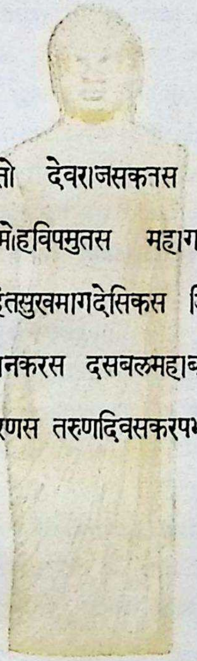

सिधं ॥ नमो भगवतो देवराजसकतस सुपबुधबोधिनो सवसंञुनो सवसतानुकंपकस जितरागदोषमोहविपमुतस महागणिवसभगन्धहथिस संमसंबुधस........देवमनुससवसतहितसुखमागदेसिकस जितकामकोधभयहरिसतरिसमोहदोसदापितमारबलदपमानपसमनकरस दसबलमहाबलस अठंगमागधमचकपवतकस चकलखनसुकुमारसुजातचरणस तरुणदिवसकरपभस सरदससिसोमदरिसनस सवलोकचितमहितस........†

नमो बुध्धाय

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† Extracts from *E. I.* XX. Nāgārjunakoṇḍa Inscriptions B 2 and F.

PREFACE

Āndhradēśa received the message of the Buddha as early as the fourth century B. C. and soon became one of the celebrated strongholds of Buddhism in India. Āndhra monks were busy in several parts of India, besides their homeland, preaching the Dharma. The advent of Mahāyāna and the work of great teachers like Bōdhisatva Nāgārjuna, Siddha Nāgārjuna and Bhāvavivēka, added a new strength and a new attraction to Buddhism in Āndhra. The entire country was studded with Buddhist *tīrthas*, some of which became centres of international pilgrimage and were adorned with monuments of unsurpassed beauty. Buddhism had a glorious existence in Āndhradēśa during nearly one thousand years.

This Souvenir is devoted to Buddhism in Āndhradēśa. The Buddhist *tīrthas* have been described in detail and many photographs of the antiquities unearthed at important Buddhist sites included in this Souvenir.

I convey my grateful thanks to H. E. Dr. C. M. Trivedi, Governor, Andhrapradesh, Dr. B. Gopala Reddi, Andhra Chief Minister, the Government of Andhra Pradesh and H. H. Sri Madhava Tirtha whose encouragement and financial help have made the publication of this Souvenir possible. I am also thankful to the Scholar friends who contributed valuable articles, and the Archaeological Survey of India and the authorities of the Government Museum, Madras, for kindly supplying the photographs included in this Souvenir. The Ajanta Printers have shown sincere interest and rendered valuable help in the printing and timely publication of this Souvenir and I am very thankful to them.

It is hoped that this Souvenir will serve as a remembrancer of the glorious career of Buddhism in Āndhradēśa and of the sincere admiration and devotion of the Āndhra people for the great Buddha.

VAISAKHA POORNIMA
24th MAY, 1956.
HYDERABAD-DN.

M. RAMA RAO
EDITOR.

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‡ Retreat here means the stay in one place during *Varṣa* or the rainy season.

*The dates of the birth and the death are those arrived at by Gieger in his Introduction to the *Mahāvaṁsā*. The other details are from Rhys Davids—*Buddhism* ch. II & III.

B. The Teachings of the Buddha

The First Sermon

These two extremes... should not be followed by one who has gone forth as a wanderer : Devotion to the pleasures of sense... unworthy, unprofitable... and on the other hand, devotion to self-mortification, which is painful, unworthy, unprofitable. By avoiding these two extremes, He who hath won the Truth, has gained knowledge of the Middle Path which giveth Vision, which giveth knowledge, which causeth Calm, Insight, Enlightenment and Nibbana. And what ... is that Middle Path ? Verily it is the Aryan Eightfold Path, that is to say : Right View, Right Aim, Right Speech, Right Action, Right Living, Right Effort, Right Mindfulness, Right Contemplation.

Now this is the Aryan Truth about Suffering : Birth is Suffering, Decay is Suffering, Sickness is Suffering, Death is Suffering; like - wise Sorrow and Grief, Woe, Lamentation and Despair. To be conjoined with things which we dislike, to be separated from things which we like - that also is Suffering. In a word, this body, this fivefold Mass, which is based upon Grasping, that is Suffering. It is that Craving that leads downwards to birth, along with the Lure and the Lust that lingers longingly now here, now there : namely, the Craving for Sensation, the craving to be born again, the Craving to have done with Rebirth. Such...is the Aryan Truth about the Origin of Suffering. Verily it is the utter passionless cessation of, the giving up, the forsaking, the release from, the absense of this longing for this Craving... this is the Aryan Truth about the way leading to the Ceasing of Suffering. Verily it is the Aryan Eightfold path.

"Sure is my heart's release. This is my last birth. There is no more becoming for me."

The four Aryan Truths.

In this method a brother is aware "This is ill. This is the arising of ill. This is the Ceasing of ill. This is the way to the ceasing of ill."

The Novice's Catechism.

what is 'the one' ? All sentient beings are supported by food. What are 'the two' ? 'The two' are mind - and-body. What are 'the three'? 'The three' are the three fellings. What are 'the four' ? 'The four' are the four Aryan Truths. What are 'the five' ? 'The five' are the five grasping-elements. What are 'the six' ? 'The six' are the six personal spheres of sense. What are 'the seven' ? 'The seven' are the seven factors of wisdom. What are 'the eight'? 'The eight' are the Aryan Eightfold path. What are 'the nine' ? 'The nine' are the nine abodes of sentient beings. What are 'the ten'? 'The ten' are the ten qualities, with which endowed, one is called Arahant.

The True Ascetic.

Not nakedness, nor matted hair, nor filth,
Nor fasting long, nor lying on the ground,
Not dust and dirt, nor squatting on the heels,
Can cleanse the mortal that is full of doubt.
But one that lives a calm and tranquil life,
Though gaily decked - if tamed, restrained he live,
Walking the holy path in righteousness,
Laying aside all harm to living things,-
True mendicant, ascetic, Brahmin, he.

The Precept.

Long sufference is the best austerity:
Nibbana, say the Awakened ones, is best.
No wanderer is he who others harms:
Who wrongs another - he is no Recluse,
Refrain thyself from every evil deed:
Establish thyself in good. Cleanse thine own thought:
This is the message of the Awakened Ones.
Revile not, harm not, live by Rule restrained:
Of food take little: sleep and sit alone:
In meditation keep thy thoughts controlled, -
This is the message of the Awakened Ones.

On Death.

Shame on thee, worthless age,
That maketh colour fade !
Thus the delightful form
By age is trampled down.
Who lives a hundred years
Is nathless doomed to die.
Naught can avoid Death's tread,
That crusheth everything.

The Last words.

"Come now, brethren, I do remind ye: "*Subject to decay are all compounded beings.* Do ye abide in heedfulness."

These passages have been taken from Woodward – *Some Sayings of the Buddha.*

BUDDHISM AND BUDDHIST MONUMENTS IN ĀNDHRADĒŚA

M. RAMA RAO, M.A., Ph. D.
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I. THE BUDDHIST EPOCH

The Buddhist epoch is one of the most brilliant periods in the history of Andhradēśa and corresponds to the Āndhra-Sātavāhana and post-Sātavāhana periods. This epoch may be ascribed to the period between 300 B. C. and 650 A.D. The political, social, economic, religious and cultural history of this period is very interesting.

The Āndhras are a very ancient people familiarly mentioned in many of the literary and religious works of ancient India. They occupied the central and eastern parts of the Dakkan and lived, in the far off times, along with the Puṇḍras, Puḷindas, Mutibas and Śabaras.[1] They were a powerful people in the fourth century B. C. and possessed thirty walled towns, 2000 cavalry and 10000 infantry.[2] They ranked next in importance to the imperial Mauryas. They were independent during the time of Chandragupta Maurya but were brought into the fold of the Mauryan emire probably in the reign of Bindusāra. In Aśōka's time they were inhabitants, along with the Raṭhikas, Piṭenikas and Bhōjakas, of the Rājaviṣaya or the Mauryan empire.[3] Probably, they nominally acknowledged the suzerainty of the Mauryas and enjoyed complete autonomy. The edicts of Aśōka mention the Āndhra people not the Āndhra kingdom. The early inscriptions from the stupa of Bhaṭṭiprōlu mention a Rājā Kubhiraka.[4] Coins, recently brought to light, mention a king Sadavahana as ruling in Telingāna.[5] Simuka, the first Āndhra king of the Purāṇic lists, is described as an Āndhra and stated to have acquired the earth with the help of his co-tribmeens[6]. It may be inferred from these pieces of evidence that at this time the Āndhra people were under numerous tribal chieftains. The Mauryan empire was broken up immediately after the death of Aśōka and the emperor's subjects in the Dakkan, like the Āndhras, Raṭhikas, Bhōjakas, Puḷindas etc., were left to themselves.

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[1] *Aitarēyabrāhmaṇa*, VII, 92, 18.

[2] *I. A.* VI, pp. 337-39

[3] Edict XIII.

[4] *E. I.* II, Bhaṭṭiprōlu ins. no. 6.

[5] *Sātavāhana Commemoration Volume*, p. 55.

During the days of confusion that prevailed, after the death of Aśōka, Sātavāhana, of one of the numerous Āndhra families, rose to power, carved out a small kingdom for himself in the heart of Telingāna and proclaimed his independence.[7] He was followed by his son, Simuka, who, expecting danger from the north and realising the incapacity of the Raṭhikas, Bhōjakas etc. for resisting it, gathered all the Āndhra chieftains,[8] placed himself at their head and invaded Mahārāshtra which was the most exposed part of the Dakkan. His invasion was successful and the local tribes were subjugated. Thus, the small kingdom founded by Sātavāhana soon expanded into a large empire in the next generation. Simuka's son, Sātakarṇi I, had to face several dangers. Taking advantage of the weakness of the Śungas, who succeeded the Mauryas in the north, he invaded and occupied Mālva.[9] This monarch performed an *aśvamēdha* in token of this achievement. He had to meet several invasions from Khāravēla, king of Kaḷinga, but could effectively put down the adverse results.[10] He symbolised this by the performance of another *aśvamēdha*. After re-establishing his supremacy over the entire Dakkan, he performed a *Rājasūya* and assumed the title *Dakṣiṇāpathapati.*[11] The next important ruler was Sātakarṇi II, who conquered Vidiśa[12] and Kaḷinga[13], and expanded the Sātavāhana empire further. He pursued a Śaka invader right into Magadha and occupied Pāṭalīputra, though for a short time.[14] It was in his time that the famous *tōraṇas* or gateways of the Sānchī stūpa were erected.

There is evidence to show that about the beginning of the second quarter of the first century B. C. the Sātavāhanas, under Kuntala and Puḷumāvi I, annexed Magadha and ruled over it for some time.[15]

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[6] Cf. *Siśukō-ṅdhras-sajātīyaḥ* and *Siśukō-hyaṅdhra-jātīyaḥ*

[7] *Sat. Comm. Vol*, pp. 55-56.

[8] *Ibid* p. 56

[9] *Ibid* pp. 57-58.

[10] Hathigumpha inscription of Khāravēla in *E. I.*, pp. 71-89 and Nānēghāṭ inscription in *ASWI*, V. p. 60 f.

[11] *ASWI*, V, p. 60f.; Luderś List no. 1112

[12] Cf. The inscription of his reign on the southern *tōraṇa* of Sānchī

[13] The *Yugapurāṇa* in *JBORS*. XVI, pp. 18-60 and extract in the appendix of the *Sātavāhana Samchika* edited by me.

[14] This period is said to have been of ten years' duration.

[15] *Sāt. Comm, Vol*, pp. 60-64,

Very soon, however, the Sātavāhanas had to encounter a serious danger. The Śakas invaded Ujjain and occupied it. From there they expanded quickly and under two leaders, Bhumaka and Nahapāna, they penetrated into the Dakkan and occupied its western and north-western provinces driving away the Sātavāhanas.[16] Several generations of Sātavāhana kings had therefore to confine their rule to southern, central and eastern Dakkan. Many other foreign peoples like the Yavanas and Pahlavas also entered the Dakkan and upset peace and order.[17] The fortunes of the Sātavāhana family were at the lowest ebb. At this critical juncture Gautamīputra Sātakarṇi succeeded to the Sātavāhana throne, in 78 A. D. He was a born general and great statesman. Determined upon restoring peace and order he exterminated the Yavanas, Śakas and Pahlavas. He then decided upon restoring the glory of his family and lead a series of expeditions. He first invaded the Kṣaharāṭa dominion and having put an end to the family, conquered northern Mahārāstra, Aparāṁta, Kathiwār, Gujarāt, eastern Rājaputāna and Mālva.[18] In another expedition he conquered southern Mahārāshtra and Mysore.[19] Thus he brought the entire Dakkan and parts of northern India under his rule and revived the family title of Dakṣiṇāpathapati. Not content with this he led a few expeditions across South India and claimed suzerainty over the southern region also.[20] He thus become the greatest and most powerful ruler south of the Vindhyas and one of the most celebrated rulers of ancient India. He restored *Varṇāśramadharma* and did his best to makehis people happy. This monarch was followed by his eldest son, Puḷumāvi II. This king maintained the empire intact but towards the end of his reign there was a new danger. Alarmed at the rapid growth of Sātavāhana power the Kushans, who were the leading rulers of northern India, sent a Śaka chieftain named Casthāna to curb the southern power. This chieftain succeeded in conquering many regions including Mālva and set up an independent kingdom at Ujjain. Puḷumāvi II was succeeded by his brother Sātakarṇi IV in the Dakkan while Casthāna was followed by his grandson, Rudradāman. The relations between Sātakarṇi and Rudradāman seem to have been cordial at first, the former even marrying a daugther of the latter[21] but soon they became rivals. Rudradāman defeated Sātakarṇi

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16. *E. I.* VIII. Nāsik inscriptions of Uṣavadatta.
17. *E. I.* VIII, Nāsik inscriptions no. 2, 5 and 11.
18. *Ibid* lines. 2-3.
19. His coins found among the coins of the Kura kings obtained from Brahmapuri. *JNSI*, XVII-i, p. 81, nos. 74, 75. Nāsik ins. No. 4 was issued by this kingrom Vaijayanti.
20. Cf. *Ti-samuda-toya-pīta-vāhana* in Nāsik ins. no. 2. lines. 2.
21. See my paper entitled "*Two new Sātavāhana coins*" in *JNSI*. XV-i. and Sāt. Comm. Vol. p. 71.

twice but spared him. Aa a result western Dakkan was lost to the Sātavāhanas. At Kolhapūr a new line of chieftains of the Kura family became independent and expanded into Mysore.[22] Sātakarṇi and his immediate successors were confined once again to the other provinces. Śrī Yajña, who succeeded to the Sātavāhana throne about the beginning of the third quarter of the second century A. D., was a great fighter and the last great king of the Sātavāhana family. He re-conquered western Dakkan[23] from the Kṣaharāṭas and Vaijayanti from the Kura kings.[24] Thus, once again and for the last time, the Sātavāhanas became Dakṣiṇāpathapatis.

The power and the glory of the Sātavāhanas declined after the death of Śrī Yajña.[25] A scion of the Sātavāhana family, named Māḍharīputra Svāmi Śakasēna, wrested northern Mahārāshtra and Aparāṁta from Śrī Yajña's son, Vijaya, and ruled over them. Soon after, the Ābhīras rose to power in this region and it was permanently lost. In the next reign Vidarbha too was lost, though for the time being. Puḷumāvi IV was the last ruler of the Sātavāhana dynasty. After him a scion named Śaka Sātakarṇi took possession of Berār and coastal Āndhra for some time and ruled over them. Later, Berār came under two other scions, named Karṇa Sātakarṇi and Kumbha Sātakarṇi. Telingāna came under one more scion named Kauśikīputra Sātakarṇi. In coastal Āndhra another descendant of the Sātavāhana family, named Rudra Sātakarṇi, became the ruler. The Sātavāhana kingdom, founded by king Sātavāhana in 236 B. C. disappeared from the stage of ancient Indian History by 218 A. D.

The period of Sātavāhana rule is one of the most brilliant periods in the history of the Āndhra people. They enjoyed undisturbed peace and unprecedented prosperity. The Sātavāhana kings had a very high ideal of kingship and ruled according to Dharma. Part of the country was under feudatories like Mahārathis, Mahābhōjas and Mahāsēnāpatis. The rest of it, divided into āhāras, pathas etc. and governed by amātyas, was under the direct rule of the central government. Many of the queens, like Dēvī-Nāgānīka and Gautamī Bālaśrī, played a prominent part in the government of the empire. A number of high placed officials like Mahātārakas, Bhāṇḍāgārikas and Mahāmātras helped the kings.

It was a period of great economic prosperity. Most of the trades and occupations were organised on corporate basis. Many of the artisans and workers organised themselves into gilds or *nikāyas*. Similarly, the merchants of the time were also organised into *nigamas* and carried on brisk internal and external trade. The Kārṣāpaṇa and pādaka were the principal coins. Fine textiles produced in Āndhradēśa were carried by land routes to famous ports in western Dakkan and exported to distant countries like Egypt and Rome. Many ports flourished on the east coast also between Pulicat in the south and Kaḷingapatam in the north and these served as emporia of trade with the eastern countries.

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[22] See my "*Kura coins from Brahmapurī*" in *JNSI*, XVII-i and "*Chittaldurg coins*" in *Ibid.* XVI-ii.

[23] *E. I.* VIII., Nastik ins, no, 2,

[24] *JNSI.* XVII-i, p. 69.

[25] For a detailed account see p. 7 of the *Nāgārjunakoṇḍa Souvenir* edited by me,

The people of the time were generally divided into the traditional four *varṇas* and the *aśrama-dharma* also prevailed. This *varṇāśrama-dharma* was considerably disturbed on account of the advent of foreigners like the Śakas, Yavanas and Pahlavas. Subsequently, many of them were absorbed into Hindu society. People led happy and contented lives. Women occupied a prominent position and figured prominently on all public and religious occasions. Many of them were wealthy and made valuable gifts to religious institutions and Orders. Both men and women delighted in the use of numerous ornaments and contemporary sculpture shows several varieties. Many varieties of furniture and utensils were used. Dance and music were favourite pastimes. Both the Jānapadas and Nāgarikas celebrated numerous festivals throughout the year.

It was also a period of great literary activity. Prākṛt attained great importance. It was the official language and the language of the Buddhist Saṁgha. Scholars and poets cultivated this language as the medium of literary expression. The names of a large number of Prākṛt poets of the time are known. Hāla, one of the great Sātavāhana rulers, himself a poet of very high order, patronised a number of poets and compiled an anthology of 700 Prākṛt *gāthās* under the name *Sattasaī*. Another famous Prākṛt work produced during this period was the *Bṛhatkathā* written by Guṇāḍhya, who was, for some time, a minister at the Sātavāhana court.

Several religions and religious sects flourished in the Sātavāhana period. The Vaidika dharma and Buddhism were the prominent faiths of the time. Sātakarṇi I was a zealous devotee of Brāhmanism and performed numerous Vēdic sacrifices. The worship of Saṁkarṣaṇ. and Vāsudēva, the principal deities of the Bhāgavata dharma, was very popular at the time. The worship of Kṛṣṇa and Rāma also prevailed. A number of legends relating to Kṛṣṇa and Śiva and the Rāmāyaṇa story were popular and painted on the walls of several houses. Temples dedicated to these gods existed all over the countrya The religious minded and orthodox sections performed a number of *vratas* and observed fasts and feasts. Buddhism entered the Āndhra country long before the commencement of Sātavāhana rule and enjoyed liberal patronage at the hands of both princes and peoples.[26]

Thus the Buddhist epoch was a period of great prosperity in the Āndhra country.

II. BUDDHISM IN ĀNDHRADĒSA.

Buddhism had a glorious career in Āndhradēśa. It influenced the social and cultural life of the Āndhra people for nearly a thousand years. It recruited thousands of *bhikkus* and *bhikkuṇis* from all classes and ranks and enjoyed the liberal patronage and support of princes and peoples alike. It produced great philosophers and saints. Besides inspiring a new hope and ennobling the lives of millions, this great religion stimulated the creation of some of the best specimen of art and architecture produced in India.

Buddhism seems to have had its beginnings in Āndhradēśa at a very early date. There are some stories which state that the Buddha himself visited this country but much credence cannot be given to them. Early Buddhist literature menions the Aṅdhaka, Āṅdhraka or Āndhra school of monks[27] as preaching the dharma at distant places like Śrāvasti. There are stories about a beautiful stūpa existing near the diamond sands and about the Nāga kingdom of Majerikā.[28] Majerikā is identified with Majera on the lower course of the Krihna near its mouths. The diamond sands are identical with the large area of diamond-mines near the village of Partiāla, on the left bank of the Krihna, opposite Dharaṇikōṭa-Amarāvati. Many Buddhist sects included in the Āndhraka school are mentioned in the inscriptions of Amarāvati and Nāgārjunakoṇḍa. Buddhist chronicles mention in detail various parts of India to which the emperor Aśōka sent missions for the preaching of *dharma*[29] but Āndhradēśa does not figure among them. The edicts of Aśōka state that the Āndhra people were already followers of the *dharma*. All these pieces of evidence indicate that Āndhra Buddhism was pre-Aśokan.

Still, Buddhism must have obtained great popularity and encouragement in the reign of Aśōka in Āndhradēśa. Hieun Tsang, who visited Āndhra in the second quarter of the seventh century A. D., refers to several stupas as stated to have been built by Aśōka. There was one

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26. *Sātavāhana Saṁchika* pp. 115-144.

27. *JPTS*, 1888, pp. 57,77,96; 1904-05, p. 67; *JRAS*. 1891, p. 409;

28. Turner-*Mahāvaṁsa*, p. 241; Cunningham-*Ancient Geography*, p. 611; I. A. VI, p. 4; JRAS. 1906, p. 655.

28. Gieger-*Mahāvaṁsa*, Ch. XII.

stūpa, not far from the capital of Kaḷinga,[30] about a hundred feet high built by Aśōkarāja. There was another such monument not far from the capital of South Kōsala.[31] One more stūpa, built by Aśōka, stood to the south-west of the Saṁghārāma of Acala, near Vēṅgī, the then capital of Āndhra.[32] One more stupa existed to the south-east of the capital of *Chu-li-ye.*[33] The early sculptures obtained from the stūpas of Amarāvati and Jaggayyapēṭa resemble those found on the stupas of Bhilsa and Barahūt.[34] Short inscriptions incised on the lids of relic caskets obtained from the stūpa of Bhaṭṭiprōlu[35] are in very early characters which are considered a southern variety of Aśōkan Brāhmi. A short votive record found in the early Buddhist tīrtha of Guntupalli is also insricibed in similar characters.[36] The caitya hall of Guntupalli, the oldest Buddhist monument of South India, resembles the Lōmaśṛṣi cave in the Barābar hills[37].

Immediately after the death of Aśōka, the Āndhra-Sātavāhanas rose to power in the Dakkan. Sātakarṇi I, the fourth ruler of this family, was an ardent devotee of Brāhmanism and performed a number of Vēdic sacrifices. Gautamīputra Sātakarṇi, the greatest of the later Sātavāhanas, was an *Ekabrāhmaṇa* and the protector of *Varṇāśrama-dharma.*[38] Nothing is known about the religious inclinations of the other rulers but they must all have been followers of Brāhmanism as their names indicate. But they were all extremely tolerant. Following the ideals prescribed for kings in ancient India, they distributed their patronage equally to all religious. Buddhism and Buddhist monks obtained great help at their hands and their subjects vied with each other in helping the Buddhists. Cave residences were excavated and gifted to the monks in the reigns of Kṛṣṇa,[39] Gautamīputra Sātakarṇi,[40] Puḷumāvi II[41] and Śrī Yajña.[42] Many of the Sātavāhana kings themselves made valuable gifts to the Buddhists. Gautamīputra Sātakarṇi gifted a land of 200 *nivartanas* to the monks living on the Tekrāsi hill.[43] This king and his mother presented a cave at Nāsik, gifted a field in the village of Kakhaḍi and subsequently added 100 *nivartanas* of royal demesgne, in the vicinity of Nasik town.[44] Puḷumāvi II gifted the village of Karajaka to the monks living in the village of Kārla.[45] He also gifted the village of Pisājapadaka to the monks living at a cave excavated at the instance of his grandmother, Gautamī Bālaśrī,.[46] On another occasion he gifted the village of Sāmalipadaka.[47] According to one tradition the railing round the mahācaitya of Amarāvati was built at the instance of Bōdhisatva Nāgārjuna[48], who was a friend and contemporary of king Sādvaha or Sātavāhana,[49] usually identified with Śrī Yajña. Most of the cave and structural monuments of Āndhradēśa were constructed during the Sātavāhana period.

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[30] Beal-*Buddhist Records of the Western World*, p. 208.

[31] *Ibid* p. 210.

[32] *Ibid* p. 218.

[33] *Ibid* p. 227.

[34] Burgess-*Buddhist Stūpas of Amarāvati and Jaggayyapēṭa* p. 108.

[35] E. I. II.

[36] *ASSR.* 1916-17, pp. 30-36.

[37] *Ibid.*

[38] Nāsik ins. nos. 2. 11. 6.

[39] *ASWI* V. p. 60f.

[40] Nāsik ins. nos. 4. 5.

[41] *Ibid* 1, 2, 3, 25; E. I. VII, Kārla inscriptions nos. 14, 20; Burgess-*Amar. Jag* Ch. XII. p. 100.

[42] Nāsik ins. no. 24; *Luders' List* nos. 987, 1024; E. I. I, pp. 59-96.

[43] Nāsik ins. no. 4;

[44] Ibid. no. 5.

Immediately after the fall of the Sātavāhanas the Ikṣvākus of Śrīparvata became the rulers of Āndhradēśa. Cāṁtamūla I, the founder and first ruler of this dynasty, was a follower of Brāhmanism. He performed *Aśvamēdha*, *Agniṣṭōma* and *Vājapēya*, and was a devotee of Mahāsēna or Skanda.[50] Still, his daughters, sisters and daughters-in-law were ardent followers and benefactors of Buddhism. The lady members of the Ikṣvāku royal family extended liberal patronage to Buddhism in the Nāgārjunakoṇḍa valley.[51] The mahācaitya, raised over a *dhātu* of the Buddha, was renovated[52] and numerous caitya halls and vihāras built with their help. The second king of the line, Vīrapūrisadatta, forsook Brāhmanism and became a convert to Buddhism.[53] Buddhism had thus another spell of glory in Āndhradēśa during the Ikṣvāku period.

The Pallavas invaded Ikṣvāku dominions about 270 A. D., exterminated the royal family and annexed all the territory south of the Krishna to their own kingdom.[54] This was a serious blow to the Buddhists of the Krishna valley. The fall of their earstwhile patrons left them in a helpless condition. The Pallavas not only founded a new kingdom but also continued the movement of Brāhmanical revival which continued unabated. All the Pallava kings were zealous patrons of Brāhmanism. The second king of the line, Śivaskandavarman, was the performer of *Aśvamēdha*, *agniṣṭōma* and *Vājapēya*. He had the title *Dharmamahārājādhirāja*[55] while his successors bore the title *Dharmamahārāja* and *Dharmayuvamahārāja*.[56] Another Pallava king, Kumāraviṣṇu, was also an Aśvamēdhin.[57] In many grants the Pallavas are generally described as the performers of Aśvamēdha and other kratus.[58] Many of the kings are desrcibed as 'ever ready to uplift dharma weakened on account of the evils of the Kaliyuga'.[59] The

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45. Kārla ins. no, 14.
46. Nāsik. ins. no. 2.
47. *Ibid* no. 3.
48. Burgess I P. 5.
49. Beal-*Bud. Rec.* pp. 215-216.
50. *E. I.* X Nāg. Ins.
51. *Nāg. Souve. p.*
52. *Ibid.*
53. *Ibid* pp. 23-25.
54. *Ibid* pp. 28-29.
55. *E. I.* I. pp. 1-10.
56. *Ibid* VIII. pp. 23 -36.
57. *Ibid* XV. pp. 249-52.
58. IHQ. VII., p. 639.
59. *E. I.* VII, pp. 233-36; XV, pp. 252-55; *Bhārati* XVIII, pp. 699-73.

two epithets in which *Dharma* figures mean, in this case, Vaidika dharma and show how devoted the Pallavas were to it. These monarchs had the titles *Bhagavatpādānudhyāta* and *Paramabhāgavata.*[60] All the gifts made by them were to Brāhmins who were Vēdic scholars. Many of their c.p. grants begin with the expression 'Jitaṁ Bhagavatā.'

The territory between the Krishna and the Gōdāvary constituted the independent kingdom of Vēṅgī, in the post-Ikṣvāku period. This region was first governed by a family of kings who belonged to the Sālaṇkāyana gōtra and who are familiarly known as the Sālankāyanas. They were also devoted followers of Brāhmanism. They described themselves as the devotees of god Citraratha,[61] as *Paramabhāgavatas* and *Paramamāhēśvaras.*[62] Vijayadēvavarman of this family was an *aśvāmēdhayaji.*[63] The Sālankāyanas were followed by the Viṣṇukuṇḍins as rulers of Vēṅgī. These continued the policy of their predecessors and extended liberal patronage to Brāhmanism. They were devotees of the god of Śrīparvata[64] and *Paramamāhēśvaras.*[65] Mahārāja Mādhavavarman of this family performed 1000 *agniṣṭōmas* and eleven *aśvamēdhas.*[66] The c.p. grants of the Sālankayanas and the Viṣṇukuṇḍins contain gifts made to Brāhmins and Brhāmanical temples.

The territory lying to the north of the Gōdāvary, known as Kaḷinga, was ruled, during this period, by many miscellaneous families like the Māṭharas, the Vāśiṣṭas and the Ramākāśyapas.[67] All these families professed Brāhmanism and patronised it with great devotion. The kings of these dynasties had the titles *Paramabhāgavata*, *Paramadaivata* and *Paramabrahmaṇya.*[68] The gifts made by them also were in favour of reknowned Vēdic scholars.

Pulakēśin II of the early Cāḷukyas of Bādāmi and his younger brother, Kubja-Viṣṇuvardhana, invaded coastal Āndhradēśa about the beginning of the first quarter of the seventh century A. D., put an end to Viṣṇukuṇḍin rule and established their supremacy. Very soon thereafter, this region was constituted into an independent kingdom with Vēṅgī for its capital. These Cāḷukyas of Vēṅgī were also followers and patorns of Brāhmanism. They stated in their grants that they owed their prosperity to Kārtikēya and god Nārāyaṇa and that theirs was a family of *aśvamēdhins.*[69]

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[60] *I. A.* V, pp. 50-53; E. I. XV, 252-55; VIII, pp. 233-36.

[61] *E. I.* IX, pp. 56-59; JAHRS I, pp. 21-32.

[62] *Ibid* V, pp. 21-32.

[63] *E. I.* IX, pp. 56-59.

[64] Cf. Preamble of the Viṣṇukuṇḍin c. p. grants.

[65] EI. IV, pp. 193-198

[66] *Bhārati* VII, pp. 463-70; c. p. no. 7 of *MER* 1914; *E. I.* XVII, pp. 334-37, 337-339 and IV, pp. 193-98.

[67] See my *Inscriptions of Āndhra Dynasties*, Section IX.

[68] *Ibid.*

[69] Cf. Preamble.

Thus all the rulers of Āndhradēśa between 210-650 A. D. with the exception of Ikṣvāku Vīrapurisadatta and Dāmōdaravarman of the Ānanda gōtra,[70] were patrons of Brāhmanism. In this period of Brāhmanical revival, a number of Purāṇic gods and goddesses captured the minds of the populace. Thus the Buddhists lost not only royal patronage but also popular following. Hieun Tsang, who visited Āndhradēśa in the second quarter of the seventh century, deplores the condition of Buddhism at that time.[71] Most of the monasteries were deserted and ruined. Dēvakulas or Brāhmanical temples rose near all the Buddhist tīrthas. On several occasions the Buddhists entered into dialectical disputations with the followers of other faiths and suffered serious losses. There were other causes too that led to the fall of Buddhism. The advent of Mahāyāna robbed Buddhism of its moral fervour and cut the ground from under the feet of the *aṣṭāṅgamārga*. It shifted the emphasis from virtuous living to belief in godhood and ritualistic worship. The introduction of numerous Buddhist gods and goddesses and their elaborate worship placed Buddhism at par wtih Purāṇic Hinduism. The coming of Vajrayāna as evidenced by the discovery of the images of Siṁhanāda, Padmapāṇi and Ratnasaṁbhava at Amarāvati[72] and of Yōgācāra with Tantra, led to laxity in discipline and laxity in moral fervour. The *Mattavilāsaprahasana* of Pallava Mahēndravarman describes in vivid detail the detestable lives being lead by contemporary Buddhists. Later on, there was a pronounced tendency towards the creation of *Śaktis* or consorts of the Bōdhisatvas[73] and the exaggeration of the importance of the female element of divinity. This resulted in the creation of a mystic sex symbolism and objectionable and immoral practices. This corruption and immorality that crept into the Buddhist fold have been preserved in popular memory which describes all mounds from which monasteries and stūpas have been excavated as *lañjadibbalu* or prostitute's mounds. The Brāhmanical revivalists of the time adopted novel methods for putting down Buddhism and its adherents. The Buddhist establishments were generally known as Saṅghārāmas or ārāmas. Śaivism had five principal strongholds in Āndhra, known as the Pañcārāmas e.g. Dakṣārāma, Kumārārāma, Kṣīrārāma etc. Obviously, these Śaiva ārāmas supplanted the Buddhist ārāmas. This view is supported by the mode of construction of some of the famous Śaivite temples in Āndhradēśa. At Chējerla, in the Narasaraopet taluk of the Guntur district, there is a temple dedicated to Śiva under the name of Kapōtēśvara.[74] This is a Buddhist caitya temple. All that the Śaivites did was to put up a false roof above, pull out the Buddha image from the pedastal and in the hollow thus formed set up a linga of Śiva. There is a famous temple dedicated to Amarēśvara at Amarāvati near the site of the Buddhist mahācaitya. This temple is a double-storied structure with its ground floor closed up. The sanctum is located in the first floor. The vēdi of the linga looks exactly like the *harmika* set up over the dome of a stūpa. The linga itself is a long shaft with an indenture at the top resembling the cloumn usually set up in the middle of a stūpa in order to support an umbrella. The same is the case with regard to the Bhīmēśvara temple at Chēbrōlu, near Guntur.[75] It is most likely that these temples enclose a stupa in the ground floor. Later on when Vīraśaiva came in, the few Buddists that survived were annihilated.[76] There was also the tendency to look upon the Buddha as one of the ten avatāras of Viṣṇu. It was possibly in this light that a Kōṭa queen of Dharaṇikōṭa set up lamps before the Buddha of Amarāvati[77] and a minister named Gangādhara praised the Buddha as Jina and Hari in an inscription from Karīmnagar, in the Hyderabad State.[78]

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[70] *E. I.* XVII, pp. 327-30.

[71] Beal-*Bud. Rec.* p. 221.

[72] Sivaramamurthi-*Amarāvati-Stūpa* p. 24

[73] Cf. Images obtained from Sāllhuṇḍam in MAR. 1908-09, pp. 10-11.

[74] *MAR* 1917-18, pp. 33-36.

Several Buddhist sects lived in the tīrthas of Āndhradēśa. Inscripions from Amarāvati mention the Caityakīyas, Rājagirikas, Siddhārthikas, Pūrvaśailīyas, and Aparaśailīyas.[79] Inscriptions from Nāgārjunakoṇḍa mention the Mahiśāsakas, the Bahusutīyas, and Aparavinamahāsailīyas.[80] All these sects belonged to the Mahāsāṅghika sub-division. The mahācaitya of Amarāvati belonged to the Caityakīyas [81] while that of Nāgārjunakoṇḍa belonged to the Aparavinamahāśalīyas.[82].

Among the Buddhist sacred works, the Dighanikāya, the Majjhimanikāya and the Pañcamātṛkas were very popular.[83] Many monks knew these texts by heart. There were Dharmaghōṣakas, who recited them and Dharmakathakas, who delivered discourses on them.

The Buddhists of Āndhradēśa had a noble and lofty concept of the Buddha. This is typified by passages in two of the Nāgārjunakoṇḍa inscriptions which describe the Buddha in the following terms:[84] "The supreme Buddha, honoured by the lord of gods; omnicient, compassionate towards all sentient beings; freed from lust, hatred and delusion, which have been conquered by him; the bull and musk elephant among spiritual leaders; the perfectly enlightened one who is absorbed by the best of elements." In another record[85] he is described as one "who has shown the road to welfare and happiness to gods and men and all beings; who has conquered and put down the pride and arrogance of Māra's hosts, called lust, anger, fear, desire, thirst delusion and hatred; who, of great power, is possessed of the ten powers; who has set in motion the Wheel of Law pertaining to the Eight fold path; whose graceful and well-formed feet are marked with the sign of the wheel; whose splendour is that of the newly-risen moon; whose sight is lovely as that of the autumnal moon and who is magnified by the thought of the world". The popularity of the various aspects. of this concept of the Buddha is borne out by contemporary sculpture.

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[75] See my article entitled "*The antiquities of Chēbrōlu* in JAHC, III-2

[76] *Paṇḍitārādhyacaritramu* p. 20

[77] *SII.* VI. no. 486

[78] *Telangāna Inscriptions* no. 12

[97] Nag. Souv., pp. 46-49.

[80] *Ibid.*

[81] *Ibid.* p. 36.

[82] *Ibid.*

[83] Nag. Ins. C.

[84] *Ibid.*

III. BUDDHA WORSHIP IN ĀNDHRADEŚA

Worship of the Buddha, in some shape or form, seems to have constituted an important element in the religious practices of the Buddhists of Āndhradēśa. It may be that the Buddha was revered as a great teacher in the early stages but later on he came to be deified and worshipped. This deification of the Buddha was the necessary accompaniment of Mahāyāna, which advocated faith and worship as the means for obtaining *nirvāṇa.* Mahāyāna was in the process of formation for over a century before the advent of Nāgārjuna Bōdhisatva. Two factors point in this direction viz, the evolution of the image of the Buddha and the appearence of his image in Buddhist art. The Buddha figure appears in the Buddhist art of Āndhradēśa in the second phase of Amarāvati art which is assigned to about 100 A. D. The first phase is ascribed to 200-100 B. C. and the third phase to about 150 A. D.[86] Obviously, the second phase lasted between 100 B. C. and 100 A. D. It is during this period that the image of the Buddha and its worship appear in Āndhradēśa. Later on, this became very popular and Buddha worship took many shapes and forms.

The forms of Buddha worship were influenced to a good extent by the concept of the Buddha. The Buddhists of Āndhradēśa had a noble and lofty concept of the Master as testified by two inscriptions from Nāgārjunakoṇḍa. This concept throws welcome light on certain elements that figure prominently in Buddhist art. The Buddha is compared with the Gandhahasti and Vṛṣabha. Most of the uprights and many of the casing slabs contain animal friezes with the lion, the elephant, and the bull. The Buddha is praised as one who has conquered Māra and his hosts Māradharṣaṇa or Mara's Assault or the Temptation, appears prominently in the Buddhist sculptures of Āndhradēśa. The Buddha's setting the Wheel of Dharma in motion or *Dharmacakrapravartana*, so highly praised in the inscriptions mentioned above, is also a common subject of sculpture. Then there is the reference to the feet of the Buddha adorned with the cakra and other auspicious symbols. Slabs containing Buddhapādas adorned by cakra, triratna etc. have been obtained from several Āndhra Buddhist monuments.

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[85] *Ibid.*

[86] Sivaramamurthi - *Amarāvati sculptures* pp. 26-30.

Two broad features are observable in Buddha worship - worship of the Buddha image and worship of symbols. The image appears in many forms and is worshipped in many ways. Among the symbols that stand for the Buddha the pādas, the stūpa, the Bōdhi tree, the triratna, the cakra, the caitya and relics figure prominently.

The image of the Buddha used for purposes of worship figures in two postures, the standing posture and the sitting posture. In one instance[87], the Buddha is shown as standing on a lotus with the left hand holding the folds of the upper garment and the right hand in the *abhaya* pose. In another, he figures in the same pose but with a halo round his head.[88] The Buddha, seated on a throne, appears very frequently in sculpture. This representation is to be found generally on the vēdi of a stūpa just below the āyaka platforms. The figure appears mostly in the context of Dharmacakrapravartana. The Buddha has his left hand in his lap, with the palm turned upwards, and the right hand in the preaching pose. He is worshipped by devotees, human and celestial.[89] In one instance he has a halo round his head and is being adored by celestials above, dwarfs below and humans before. Two dwarfs are shown on the sides carrying on their heads bowls containing accessories of worship.[90] There is another sculpture which contains more details. In this example the Buddha, with a halo round his head, is seated on a throne attended by one celestial on either side. Below the throne are two women saluting him and two men beyond them, on either side, with their palms joined and held above their heads.[91] There are two peculiar examples of the worship of the sitting Buddha. In one example, the Buddha is shown as sitting on a lotus at the foot of a bōdhi tree which has two celestials up above showering flowers from bowls carried in their left hands.[92] On either side below there are a number of men and women some saluting and others carrying vessels of peculiar shapes in their right hands. In the other example the Buddha is seated on a simhāsana surrounded by a bōdhi tree with a chauri bearer on either side. The throne is surrounded by a group of worshippers on either side.[93]

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[87] Longhurst-*Buddhist - Antiquities from Nāgārjunakoṇḍa*, Pl. XI. d

[88] *Ibid* Pl. XI. b., Burgess - *Buddhist stūpa of Amarāvati and Jaggayyapēta*, Pl, XXXIV and XXXVII-2.

[89] Longhurst, pl. XIV-a, c.

[90] Burgess pl. XXXI-6.

[91] *Ibid* pl. XXXI-7.

[92] *Ibid* pl. XXXII-3.

The Buddapādas were a popular object of worship. These also figure prominently in sculpture. Very often they occur in combination with the throne and in a few instances with the flaming pillar. There are also slabs which contain only the feet. A partly mutilated slab was obtained during the course of the excavations at Nāgārjunakoṇḍa. The heel is adorned with two triratnas, with a pair of fish on either side. The centre is occupied by the cakra with thousand spokes. Above it and below the toes is a row of triratnas, svastika and fish. The toes contain the triratna and an oval shaped object. The border of the slab contains the lotus creeper interspersed with lions.[94] Many such slabs were obtained from Amarāvati. In one example, there is the cakra in the centre surrounded by intricate carvings.[95] In another example the cakra is surrounded by triratnas along the edges. On the balls of the toes are to be found the svastika, the vase and the vajra. On another slab there are many more details. In the centre there is the usual cakra with lotuses and svastikas on either side surmounted by a triratna. Above the cakra there is a svastika with a damaru on either side. Lotuses and svastikas figure on the toes.[96] The borders of the slab contain beautiful lotus scroll work. One stūpa slab contains a peculiar representation of Buddhapādas. In the centre are the feet of the Buddha on a round object. Above is a Nāgarāja, standing with his hands folded andattended by chauri bearers and other women. On the sides and in forefront are men and women in worshipping postures.[97] In another example from Jaggayyapēṭa the feet are placed below a rectangular seat which has at either end slender pillars surmounted by the cakra and triratna.[98] Another slab from the same place contains the feet with the cakra in the centre surrounded by the svastika, triratna and lotus and two peculiar symbols located along the edges. The border of the slab is adorned with lotuses in circles.[99]

The stupa was another important object of worship for the Buddhists. Stūpas were either erected over the remains of the Buddha in which case they were known as Śārīrakas or over articles used by him, in which they were Pāribhōgikas or in order to commemorate him, in which case they were Uddēśikas. Most of the stūpas found in Āndhradēśa were of the

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[93] *Ibid* pl. V-2.
[94] Longhurst pl. XIX-a.
[95] Burgess pl. III-6.
[96] *Ibid* p. 98. fig. 30.
[97] *Ibid* pl. XXXIV.
[98] *Ibid* pl. LIII-fig. 8.
[99] Rea-*S.I.B.A.* Pl. XV.

Uddēśika type. Stūpas, big or small, were raised in all Buddhist tīrthas and these were the objects of public and congregational worship. Some of them were built in the open while others were enshrined in buildings These buildings were known as caitya - gṛhas or caitya halls. These were, in most cases, apsidal structures with a hall in the front and an apsidal portion behind. A small stūpa was located in the apse. These caitya halls are found generally attached to monasteries and were perhaps used for private individual worship. Buddhist sculptures from Āndhradēśa depict stūpa worship in several ways. The mos common example of the stūpa figuring in this connection is that of a stūpa aborned by a single umbrella. One example is to be found in the top panel of an upright from Amarāvati. This stūpa stands on a double lotus base. It has a finely carved band and cross-garlands on the dome. There are worshippers on either side.[100] The second example is to be found on a slab that adorned the dome. This slab contains a decorated stūpa with two surmounting umbrellas being worshipped by two celestials above two human devotees below, sitting cross-legged.[101] Many examples of stūpas with a single umbrella above can be found in the garland friezes. In one case it has two semicircular projections on both sides, probably indicating the bōdhi tree, and two standing worshippers on either side.[102] There are two examples of a stūpa surmounted by four umbrellas. One of them is to be found on a slab from Amarāvati. This stūpa has a cross-garland on its dome. Two umbrellas hang down from the harmika on either side. There are two celestials above and to humans below, on either side.[103] The second example is found in a frieze from Nāgārjunakoṇḍa· This stūpa is of the plain variety with a band and pendant only adorning the dome. Four umbrellas, placed one above the other, surmount the harmika.[104] There are examples of stūpas having numerous umbrellas. One example is found in a circular medallion carved on a slab from Amarāvati. The stūpa has a high vēdi with the rail ornament at the top. The dome above it is plain. The harmika is surmounted by a collection of 30 umbrellas hanging like a bunch. To the proper right are a number of women devotees carrying various articles of worship. To the left is a group of men playing upon the flute, drum and other musical instruments. Before the stūpa are two kneeling worshippers.[105] In another example found on an upright from Amarāvati the stupa has a high vēdi with a rail ornament at the top, the dome adorned by a single ornment and a collection of over-hanging umbrellas surmounting the harmika.[106] Another example is found

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100. Burgess pl. VII-2.
101. *Ibid* pl. XLVII-4.
102. *Ibid* pl. XXI-1. XXII-1; XXIII-1; XXV-1; XXVI-6 and XXVII-2.
103. *Ibid* pl. XLVI-4.
104. Longhurst pl. XXIX-c-
105. Burgess pl. XVIII-4
106. *Ibid* pl. XLV-1.

at Nāgārjunakoṇḍa. In this example also the stūpa is plain, having only the band ornament on the dome. The harmika is surmounted by a bunch of six umbrellas on either side and two above. There is one interesting example of a peculiar stūpa from Amarāvati. This is found on an upright. Three small stūpas, each surmounted by an umbrella, standing in a row, are to be found at the top of the vēdi. A rail ornament separates them from the dome. The harmika is surmounted by an overhanging bunch of umbrellas. There is a unique example from Amarāvati of a stūpa worshipped in a shrine. The lower part of the building has a balustrade with a rail ornament. Six pillars support the superstructure. In the centre is the stūpa on a decorated platform. It is surmounted by two umbrellas. Before the first floor, supported by the pillars, is in the front another balustrade with the rail ornament. It has two caitya windows over the side compartments. There is a surmounting dome ornamented with two rows of caitya windows and with a finial on the top. This is a unique example of a stūpa shrine.[107]

The Bōdhi tree was another important object of worship. It symbolises the Buddha in general and his *Saṁbuddhi* in particular. It was worshipped both by itself and in combination with other symbols. One of the Nāgārjunakoṇḍa inscriptions mentions the erection of a shrine for the bōdhi tree. Shrines of this type, known as Vṛkṣacaityas, were found in all tīrthas. There is one fine example of a Vṛkṣacaitya from Amarāvati. This is a lofty four-storied building with two caitya windows in the first storey, three in the second, four in the third and five in the fourth. The windows rest on short rails. The building is surmounted by a huge bōdhi tree with a celestial worshipper on either side, at the top.[108] There are two examples of the tree alone being worshipped. One of them is found inside a garland frieze. The tree has a round ornamented base. There are, in the front, two men worshippers with women behind them, carrying kalaśas and other accessories of worship.[109] In the other example found on a slab, the tree is located on a plain platform in the centre with couples of devotees on either side.[110] There are several examples of the tree worshipped in combination with other symbols. In one example, found on a stūpa slab from Amarāvati, the tree and the throne are in the centre. Two women kneel before them on either side. Above them on both sides are a number of men and women in worshipping postures.[111] One more example is found in a garland frieze. Here is an empty throne surmounted by the tree with a worshipping man and woman on either side of the tree.[112] The tree also cocurs in combination with the throne and Buddhapādas. Several representations of this description are found among the sculptures of Amarāvati. In one example, the pādas are found before a throne with curved legs and curved back, with a lotus in its centre. The tree is behind the throne. There are two celestial worshippers above on either side of the tree while below them are two men holding white umbrellas with a woman with folded hands behind each of them.[113] In another example there is a siṁhāsana with Buddhapādas before it and the bōdhi tree behind. There are two celestials above. Below them on the right there is a man pouring water from a kalaśa while a woman stands behind him with a kalaśa in her upraised hand. To the left are a man and a woman with kalaśas in their upraised hands.[114] In a third example, found on an upright, the feet are placed before a throne with a lotus in its centre and the tree behind.[115] There is another example showing the feet in front of the throne having two round objects with the svastika in the centre and the tree behind. There are chauri bearers on either side of the tree. Before them are two persons standing with their hands folded. In the foreground are two more male worshippers.[116] In another example the feet and throne are as in the above example. There is a male worshipper to the left and a female worshipper to the right. There is a chauri bearer on either side of the tree behind. Behind them on either side are many worshippers.[117] In one more example the feet and the throne are as above. There are two men on the right, one offering some thing while on the left also there are two men, one holding forth a vessel with both his hands.[118] There are a few examples of the tree worshipped in combination with the throne and the flaming pillar. One of the uprights from Amarāvati contains an empty throne surmounted by a flaming pillar which is itself before a bōdhi tree. A number of devotees surround these symbols and worship them.[119] There is one example of a combination of the bōdhi tree, throne and triratna on an upright from Amarāvati. In the centre is an empty throne surmounted by triratna with the tree behind it. There are two female worshippers on either side.[120] There is one example of the tree with a platform being worshipped.[121]

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[107] *Ibid* pl. XLV-3.

[108] Sivaramamurthi pl. XV.

[109] Burgess pl. XXII-1.

[110] *Ibid* pl. L-2. [111] *Ibid* p. 89. fig. 27.

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112. *Ibid* pl. XXV-1.
113. *Ibid* pl. XLVII-3.
114. *Ibid* pl. XLVI-3.
115. *Ibid* pl. XLV-2.
116. *Ibid* pl. XXXVIII-6.
117. *Ibid* pl. XXXVIII-3.
118. *Ibid* pl. XLVIII-1.
119. *Ibid* pl. VII-1.
120. *Ibid* pl. XV-1.
121. Longhurst pl. XI-a.

Another object of worship was the Dharmacakra which symbolises the *dharma* preached by the Buddha. The preaching is actually described as *Dharmacakrapravartna* or the turning of the Wheel of Dharma. The Dharmacakra was worshipped in various ways. The most popular form is the cakra mounted on a pillar. Another is cakra surmounting a throne. In one example from Amarāvati, there is a throne in the centre with the cakra above with worshippers on either side.[122] Another example is found on an upright. This sculpture is in three compartments. In the centre there is a throne surmounted by a pillar with cakra. There is a devotee on either side. The two side compartments contain one pair of devotees each.[123] Another example is found in a garland frieze. This contains the throne with a round object with a svastika in the centre and with the cakra pillar behind. There is a male devotee on one side and a female devotee on the other.[124] There is one beautiful representation of this type of cakra worship from Amarāvati. At the bottom of a tall slab, there is a throne with two round objects, marked with the svastika, in its centre. Behind the throne is a long pillar with the carvings of dwarfs, lotuses and lions. This pillar is surmounted by a throne with a cakra above it. There is a chauri bearer on either side at the bottom. Above them and parallel to the pillar, are horses and lions with riders emanating from the sides of the pillar. There are four celestials above the cakra.[125] Another equally beautiful example is also found at Amarāvati. In this example also there is a throne at the bottom with a chauri bearer on either side. Above the throne is a tall pillar in five sections. The lowermost and uppermost sections contain an *amalaka*. The three sections in the middle are carved with the lotus creeper. On either side of the pillar there are *mithunas* in charming poses. The capital of the pillar is surmounted by two lions, facing opposite directions. The cakra above rests on the bodies of these animals. The cakra is in two sections. There is a stout outer ring with the triratna carved all over and joined to an inner circle by four bands in the four cardinal directions. There are two celestials above the cakra, two dwarfs on either side about the middle and at the bottom are two human beings in a diagonal position, with one foot resting over the pillar capital and one hand supporting the cakra.[126]

The next important object of worship was the Triratna, which symbolises the three cardinal features of Buddhism-Buddha, Dharma and Saṁgha. There is one example from Amarāvati of the worship of the triratna mounted on a pillar. There are two men on either side, one bearing the chauri and the other with folded hands.[127] There are instances of the triratna being worshipped in combination with the flaming pillar and Buddhapādas. One slab contains the pādas on a lotus. Behind is the flaming pillar surmounted by the triratna. A woman is bowing before them and another stands to the left with a kalaśa on her head.[128] There is one interesting example of the triratna set up in a shrine and being worshipped. This is also to be found on a slab from Amarāvati. The lower part of the shrine consists of an open portico of pillars. The upper story has a low railing in the front and its roof has two caitya windows. In the centre of the portico below is a seat with the lotus surmounted by triratna. There are *mithunas* on either side carrying in their hands an object resembling two circles joined by a band.

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[122] Burgess p. 89.
[123] *Ibid* pl. XII-1.
[124] *Ibid* pl. XXIII-2; XXV-1; XXVI-6.
[125] *Ibid* pl. XXXIII-2.
[126] *Ibid* pl. XXXVIII-1.

The flaming pillar was another object of worship. It occurs either with the triratna or with the throne.

Some times the throne by itself figures as an object of worship. One example of this is found on an upright from Amarāvati. There is a throne with Buddha's feet before it. There are chauri bearers on either side.[129] There is another example from Jaggayyapēṭa. This is the so called Puṇyaśāla sculpture. This is a two storied building having a balustrade with the rail ornament below, and supported by pillars, four of which are in the front. The open space between the pillars is in three compartments. In each of the two side compartments there is a woman bearing in her left hand a bowl filled with accessories of worship. The central compartment contains a throne surmounted by an umbrella with two garlands hanging from it. The first floor has a low railing in the front and a caitya window in the two side compartments. The central compartment contains five pillars supporting a bigger caitya window on the front part of the roof. The top of the curved roof of the building is adorned by four finials.[130]

The temple also played an important part in Buddhist worship in Āndhradēśa. These temples were of two kinds - cave monuments and structural monuments. The cave monuments are either circular or rectangular or semi-circular. The structural monuments are in most cases apsidal and rectangular in a few cases. In all cases these temples contained an image of the Buddha, either carved on the back wall or built of brick and plaster or fasioned out of stone. In the apsidal temples the image was placed either on a platform or in a niche built in it.

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[127] *Ibid* pl. L-2.

[128] *Ibid* pl. XXIII-4.

[129] *Ibid* pl. XI-3.

[130] *Ibid*

The shrine of Kapōtēśvara at Chejerla, in the Guntur district, is a very good example of a Buddhist apsidal temple.

IV. BUDDHIST TĪRTHĀS

Āndhradēśa was one of the great strongholds of Buddhism in ancient India. It became a popular centre of pilgrimage particularly on account of the existence of two mahācaityas raised over the *dhātus* of the Buddha. Many monks from far off and distant countries also visited the tīrthas of Āndhradēśa. From Chicacōl in the north to Ongōle in the south and from Āduṛṛu near the mouths of the Gōdāvary in the east to Koṇḍāpuram near Hyderabad in the west, the entire country was studded with these tīrthas, big and small. Besides the hill ranges of the Eastern Ghāts, the lower Krishna valley which had the double advantage of abundant supply of marble and of easy accessibility from the sea through the river, became the favourite venue for the location of these establishments.

The Buddhist tīrthas of Āndhradēśa fall into three classes - those located on hills, those located near the sea and those located on the banks of rivers. Śālihuṇḍam, Rāmatīrtham, Śaṅkaram and Guntupalli are examples of tīrthas located on hills. Nāgārjunakoṇḍa, Amarāvati, Bhaṭṭiprōlu etc. were located on the bank of the Krishna. Āduṛṛu and Pedaganjām were on the sea shore, or very near it. Some of these establishments were very small, containing a small stūpa and perhaps a few cells for the monks to live in but the tīrthas of Rāmatīrtham and Śankaraṁ were extensive hill tīrthas. The Nāgārjunakoṇḍa valley contained the biggest tīrtha in Āndhra. The tīrtha of Guntupalli was the oldest while that of Amarāvati, the most famous. The settlements of Amarāvati and Nāgārjunakoṇḍa had the additional advantage of being situated near famous imperial capitals, Dhānyakaṭaka and Vijayapurī and possessing University centres.

Each tīrtha was a unit with a number of auxiliary monuments. The central object in each was a stūpa and in a few cases a mahācaitya. This was either of the Śārīraka type as at Amarāvati and Nāgārjunakoṇḍa or of the Uddēśika type as in other places. Large congregational prayers and festive worship were conducted before the main stupa. There were a number of votive stupas where individuals offered worship. The next important component of a tirtha was the apsidal structure. These structures contained either a small stupa or an image of the Buddha and were probably intended for the private use of the residents of vihāras. Then there were the vihāras or residences of the monks and nuns.

These contained cells for residence, assembly halls, kitchens, dining halls, hospitals, store rooms etc. The number of these auxiliary structures depended upon the popularity of the tīrtha, the number of its residents and the sanctity of the place. In several tīrthas each of the Buddhist sects had its own buildings.

The monks were generally touring in the neighbourhood and preaching the dharma but during the rainy season and on days of fasting and festivities they returned to the tīrtha. While in the vihāras they spent most of their time in prayers, study and discussion. In all tīrthas there were many Dharmakathakas and Dharmaghōṣakas.

Life in these tīrthas was as comfortable as asceticism would permit. Pious pilgrims and princely donors supplied them all the necessaries of life and a few comforts. At Nāgārjunakoṇḍa a number of coins, lumps of lead and coin moulds were found. The same was the case with Śaṅkaram. Perhaps the monks were allowed to mint a few coins in order to meet their limited demands. All work connected with repair, renovation and extension was undertaken by donors as at Amarāvati and Nāgārjunakoṇḍa.

The Buddhist tīrthas of Āndhradēśa are being described below :-

ŚĀLIHUṄḌAM

This is a village situated on the southern bank of the Vaṁśadhāra river in the Chicacōl taluk of the Chicacōl district in the northern extremity of the Āndhra State. To the south of the village and parallel to the river are two hills, 400 feet high, connected by a hillock. A Buddhist tīrtha flourished here on the eastern slopes and smmit of the eastern hill. On the summit is a large stupa which was the principal monument of this tīrtha. Twelve feet west of it there are the remains of two more stūpas, one of which contained a relic casket. Lower down the hill are two smaller stūpas. About 100 feet below the big stupa and facing the east is a brick caitya temple. Several antiquities like votive stūpas and images have been obtained from this tīrtha and removed into the village.[131]

RĀMATĪRTHAM

This is a village situated about eight miles from the modern town of Vizianagaram, in the Visakhapatnam district. There is a range of

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131. *ASSR* 1919-20, pp. 34-38.

precipitous hills to the north of the village. There are the ruins of an extensive Buddhist tīrtha on two of these hills known as Gurubhaktakoṇḍa and Durgakoṇḍa. The name of the village is explained as having been derived from a tīrtha or tank situated on the Gurubhaktakoṇḍa, whose construction is ascribed to Rāma. But the name suggests a combination of ārāma and tīrtha and may be taken to denote the existence of a big tīrtha with a Saṅghārāma.

The Gurubhaktakoṇḍa seems to have contained the main tīrtha while there was an extension on the other hill. The monuments on the Gurubhaktakoṇḍa are in the west-east direction. At the western extremity is a large brick stūpa surrounded by an enclosed pradakṣiṇapatha. This seems to have been the principal monument of the tīrtha. Immediately adjoining it is a tank, 65 feet broad. To the east of it is a hillock whose eastern half has been levelled so as to form a platform containing Caitya hall I, which faces the east. There is a wide level space in front of this hall. To its south there is a small brick stūpa. To the north and south of this caitya hall, there are rows of cells, each with a stūpa at the eastern end. To the east of Caitya hall I, there is an extensive area covered by broken stone pillars and remains of small votive caityas of stone. This must have been a vihāra with a courtyard and cells. To the east of this vihāra is Temple I., raised on a brick platform. Outside the entrance of this hall, there was a big image of the Budda. Further east is Caitya hall II, on a raised circular platform and caitya hall III on a slight elevation. To the farther east is Caitya hall IV. To the east of this monument there is a huge cliff with a natural cave in it. To the north and south of these caitya halls are two rows of cells. There is a small brick stūpa at the western end of the first row. To the north of the big stūpa at the western extremity of the hill there is a cliff with a big plateau at its base. To its west is another cliff. To the north of this cliff there is another vihāra.

To the north-west of Gurubhaktakoṇḍa and connected with it is the other hill known as Durgakoṇḍa. On the southern face of this hill there are four natural caves. Opposite them is a platform containing the foundations of rows of cells. On the summit of the hill are to be found a number of mounds containing a brick stūpa and a caitya hall.[132]

SIṀHĀCHALAM

This is a place of great religious importance and popular pilgrimage situated about eight miles from Viśākhapaṭnam town in the district of that name. A hill in this village contains the famous temple of Varāha-narasiṁha. Three miles north-west of this hill are a series of hills named the Doralakoṇḍalu. On the top of one of the hills there is an extensive basin encircled by hills. This area contains numerous mounds on one of which the foundations of the circular wall of a stūpa can still be seen.[133]

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[132] *Ibid* 1908-09, pp. 10-11; 1909-10, pp. 20-21: 1910-11, pp. 78-88.

ŚĀNKARAM

This samall village is situated about a mile from the Anakāpalli railway station, on the Southern Railway, in the Visakhapatnam district on the bank of the Śāradā river. To the north of the village are two hills known as Bojjannakoṇḍa and Lingālameṭṭa. These hills cover an area of 23 acres. A very extensive Buddhist tīrtha flourished on these two hills.[134] Bojjannakoṇḍa reminds us of the form Buddhannakoṇḍa which must have been derived from numerous Buddha images carved in the caves of this hill. Similarly, the name Lingālameṭṭa must have been derived from numerous rows of monolithic stūpas that exist all over this hill and which from a distance appear like so many lingas. The principal monuments are on the Bojjannakoṇḍa.[135] The western slopes of this hill present a picturesque appearence with tiers of rock-cut stūpas,[136] one above the other, caves and a huge monolithic stūpa, situated on the summit.

A staircase leads from the foot of the hill to a large double storied cave [137] situated below the west end of the ridge. There is a rock platform, 21' 9" broad, before this cave. On the right in-going face of the rock there is a rough cavity measuring 5' 7" × 5' 3" forming a small cell.

Caitya Hall I—The lower part of the double storied cave is a Caitya hall. Its entrance is in the centre of the facade. To its left is a square cut mass of rock, 13'6" broad and 15'5" high, intended to be a tower. In its front wall there is a niche, 4' × 3', intended for an image. The doorway of the cave is 6'6" high and 4' broad flanked on each side by a dvārapālaka. There is an architrave over the doorway consisting of a semicircular recess with a seated Buddha figure. The cave is a rectangular chamber containing a rock-cut caitya in the centre.

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133. *Ibid* 1908-09, pp. 10-11.

134. *ASR* 1907-08, pp. 149-180; 1908-09 pp. 1-10.

135. For a block plan of the ruins see *ASR* 1907-08 p. 150. fig. 1.

136. *Ibid* pl. LI. a and b.

137. *Ibid* p. 151, fig. 2.

Temple I—This monument is directly above caitya hall I. The facade of this cave is 8' back from that of the lower cave. This cave consists of a rectangular chamber with a vestibule and a shrine at the right end. There are many panels of sculpture on the walls of this cave.

Platform I—This is to the left of the double storied cave and at a lower level. On it are two rows of rock-cut stūpas. There are many more below the platform.[138]

Platform II—This is situated on the top of the rock above the two-storied cave. It contains three rock-cut stūpas and a brick wall at the back.

Temple II—This is a cave temple excavated at the back of the right end of platform II. It is a rough ractangular chamber with five rock-cut stūpas and a brick stupa on a small platform in front of it.

Platform III—This platform is 9'6″ below the north end of platform II. There are five stone stūpas standing on it in a row. The face of the rock above and behind these stupas is cut into a semicircular curvature of 13' 6″, adorned by two seated Buddha figures.

Platform IV—This platform is above platform III and on the summit of the west ridge of the hill. It is 22'9″ broad and 115' long, north to south. There is a large number of monolithic stūpas on it of varying sizes and shapes.

Temple III—This temple is situated near the left of the north end of platform III. This is a brick structure, 7' square, with small stone stupas at the four corners.

Big rock-cut stūpa—This is above platform IV and on the summit of the hill. The top of the hill has been levelled and carved into numerous platforms, one inside the other. The innermost platform is again divided into two sections, the eastern containing a temple and monastic establishments and the western containing this stūpa. The stūpa stands on a square rock-cut basement and constituted the principal monument of this Buddhist tīrtha.

Store room—This is a large cavity cut in the rock of the basement of the stupa at the north-east corner. It is entered from above through a circular opening.

Caitya hall II—This is situated at the north-east corner of the basement of the great stūpa and contains a brick stupa in its apse. The building faces the north.

Stūpa II—This is situated at right angles to the caitya hall above.

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138. *Ibid* p. 151, fig. 4.

Stūpa III—This is situated at the south-east corner of the stupa platform.

Caitya Hall III—This is situated at the south-east corner of the stupa platform and faces the south.

Caitya hall IV—This building is at right angles to caitya hall no. III. It faces the west and has a wall across the apse.

Cave—This is rock-cut and situated down the slope of the hill below the north-west of the great stūpa. It is a small cell facing the north-west.

A Cell—Down in the rock below and to the left of the above cave, is a circular cell, 8' in diametre, with a domed roof, 8'7" high.

Cave—This is to the left of the above cave and is a rectangular cell, 8'2" × 7'7" and 6' high. It is entered through a door 4'5" × 2'8". There is no sculpture in it.

Residential quarters—There is an extensive platform opposite the the great stūpa occupying the remainder of the summit of the hill. The summit has been levelled into a number of terraces, one inside the other. The innermost, which is also the uppermost, is 154' east-west and 73' south-north. On all four sides the rock has been cut into a perpendicular wall, 11' high. There is a passage, 23' wide, separating the great stūpa and this platform. Rows of brick cells have been built on the north, east and south of this terrace.

Temple IV—This is the principal building of this group. It faces the west. It has a wall across the apse and a raised pedastal inside with a cavity at the top intended for an image.

Hall—In front of this temple and to its west there is a large hall, 44'5" × 29'7". It is enclosed by two brick walls the outer of which runs round the temple.

Caitya hall V—This hall is situated to the north of the entrance to the hall above.

Caitya hall VI—This is opposite the caitya hall above and to the south of the entrance of the hall.

Main entrance—This is the main entrance to the area enclosing the temple. It consists of an elevated brick structure with a stairway leading out into the open before the hall in front of the temple.

Cave—This is situated on the upper south-western slope of the hill, directly to the south of the great stupa. It is a samall rock-cut cell, 3'6" × 5'3" and 5'7" high. It has no sculpture of any kind.

Temple—This is at a slightly lower level and to the south-west of the above cave. It has a panel with a seated Buddha.

Lingālameṭṭa—This hill has a ridge which runs east-west and is broken by a saddle which cuts through. On the western side of the ridge there are tiers of monolithic stūpas, one above the other, looking like rows of lingas.

Stūpa IV—East of the saddle and on the west upper end of the eastern ridge of the hill there is a rock, 55′ broad which has been partly cut into the nucleus of a stūpa. It is separated from the ridge to its east by a curved passage, 9′6″ wide and 18′3″ high, to the summit of the ridge. The stūpa is incomplete.

Caitya hall VII—Slightly below the north side of the west summit of the hill is a cave, 10′10″ from side to side, 9′7″ from front to back and 6′5″ high. In its centre there is a monolithic stūpa.

Stūpa V—This rock-cut stupa is on a platform to the rights of the above cave.

Stūpa VI—The western termination of the west ridge is cut precipitately for a height of 26′. To the west of the cutting there is a rock-cut stūpa separated from the wall by a passage, 4′9″ broad.

Cave—This is at the base of the vertical rocky wall and faces the west. This cave has in its front a vestibule, 28′ × 6′5″ and 8′8″ high. The doorway is 4′6″ × 3′7″. There is no sculpture or carving in this cave.

Stūpa VII—This large stūpa is in front of the above cave.

Stūpa VIII—This is immediately to the west of the above stūpa.

Stūpa IX—This is at a short distance down the western slope of the hill on the north side of the two rock-cut stūpas above.

KATTIPŪḌI

This village is situated 17½ miles north-east of Peddāpuram, in the East Gōdāvary district. There are two mounds named Nalladibba and Yeṛṛadibba, on a hill in this village on both of which there are traces of circular buildings.[139]

ĀRUGOLANU

This is a small village in the Yernagūḍem taluk of the East Gōdāvary district. There are two mounds here, called Pedalañjadibba and Chinalanjadibba, both of which contain traces of brick buildings. The mounds are 25′-30′ high and cover an area of fifty cents.[140]

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[139] *ASSR*, 1907-08, p. 8.

[140] G. O. no. 827-29, 25 Aug. 1902, pp, 19-20.

KOḌAVALI

This village, also known as Koḍavōlu, is situated very near Piṭhāpuram, in the East Gōdāvary district. There is a hill in this village with a fort at its foot. On the summit of the hill there are a few rock-cut wells on one of which there is an inscription of the time of the Sātavāhana king, Caṇḍa Sati. There are numerous mounds on this hill and one of them contains the remains of a brick stūpa.[141]

TIMMAVARM

This village is situated also near Piṭhāpuram. In 1848 while a local mound was being excavated bricks of an unusual size were obtained. Furthur digging brought to light the foundations of a brick structure and five relic caskets made of stone.[142]

ĀDUṚṚU

This village is stiuated in the Rāzōle taluk of the East Gōdāvary district on the right bank of the Vainatēya branch of the Gōdāvary. A mahācaitya and several other stūpas have been recently brought to light in this village. This site is very near the sea and close to a port named Beṇḍamūrlaṅka. Accessibility by the sea and situation in the heart of the rich Gōdāvary delta must have lead to the location of a Buddhist tīrtha here. Immediately on the bank of the river, there is a tank 111' square. To the south-east of this tank and at a distance of about 40' there is a small brick stūpa with its upper part gone. About 30' south of it there is a mahācaitya. There are traces of another stūpa and foundations of brick buildings in the vicinity.[143]

GUṄṬUPALLI

This is a small village situated six miles to the west of Kāmavarapukōṭa, near Ellore, in the West Gōdāvary district. About a mile to the north of the village is a small hill running east-west. In the centre of this hill and facing the south is a horse-shoe shaped ravine half a mile long and 500 yards wide at the entrance. At the end of the ravine is a ridge connecting the two sides of the hill. A large Buddhist tīrtha was established on the western side of the ravine, on the connecting ridge and on the hill side immediately to the west of it. The monuments of this tīrtha are very old and bear a close resemblance to similar monuments of Aśōka Maurya's time.

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[141] *MAR* 1907-08, p. 8. [142] *I.A.* XVI, pp. 34-35. [143] *JAHC*, III-2.

On the western face of the rocky and jungle clad ravine is a cave caitya hall circular in plan. This is the most ancient and most interesting monument in South India and was the principal monument in this tīrtha. In front of this cave there is a small paved terrace and a path leading up to the rock-cut monastery situated to the north-east of the caitya cave. Near this path and on the open hill side are to be found several masonry stupas. The monastery itself consists of a series of rock-cut cells haphazardly excavated. There is a narrow terrace in front of this vihara. Higher up the hill to the north is another cave vihāra. At a short distance to the group of brick stupas mentioned above there is a brick caitya hall. Clase to it and to the east is a maṇḍapa or pillared hall. Very near this is another group of stupas of various sizes and types of construction. Nearby is a stone stupa which contained a relic casket.[144]

VĒṄGĪ

This is a village situated very near Ellore, in the West Gōdāvary district. There are two villages of this name, Pedavēgi and Chinavēgi, both of whom must have constituted Vēṅgīpura, a celebrated Āndhra capital in the post-Sātavāhana period of Āndhra history. According to Hieun Tsang, who visited it in the second quarter of the seventh century, Ping-ki-lo or Vēṅgī was the capital of An-to-lo or Āndhra, which was 3000 *li* in circuit. The capital city was 20 *li* round. There were 20 Saṅghārāmas with 3000 priests here. There was another big Saṅghārāma very near Vēṅgī with storied towers and balconies, beautifully carved and ornamented. Before this building there was a stone stūpa, several hundred feet high. There was also a large size Buddha image. All these were known to have been set up by an Arhat named Acala. To the west of it was a stūpa built by Aśōka. About 20 *li* to the south-west, there was a solitary mountain with a stone stūpa at its top. The Jina Bōdhisatva lived here and composed a work on Tarkaśāstra.

The Buddhist tīrtha of Vēṅgī is now represented by a large number of mounds. In a mango tope to the west of the road running to the north of Pedavēgi, there are numerous small mounds

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144. *ASSR* 1916-17, pp. 30-36.

covering an area of 50 square feet. Large size bricks are found over all of them. On the opposite side of the road there are two long low mounds at right angles to each other, hundred yards in each direction. These are, probably, walls of the ancient fortress. Between the walls and the tope there is a circular mound, 50′ across and 6′–7′ high. On its surface are to be found the foundations of a cricular brick structure. To the south-west of this is another circular mound, 40′ in diameter with a trench 6′ round it. This trench originally contained a circular wall, 18″ high, and must have been the basement of a railing. A sculptured white marble was found in the south-west part of this trench. Immediately to the west of this is another circular mound with large bricks strewn all over. About a mile to the south of this village there is a low extensive mound named Guḍidibba. Numerous places with traces[115] of brick work are to be found to the south-west of the village.

ALLŪRU

This village is situated in the Nandigāma taluk of the Krishna district, about 30 miles from Bezwada. Two furlongs south-west of the village there is a mound containing a stūpa, encased in marble slabs.[116]

GUMMĀḌIDURṚU

This village is in the same taluk and same district, about six miles east of Jaggayyapēṭa. Near this village is a hill with a flat top, 250×100 yards. There is a stūpa at the southern edge of this area with a number of minor stūpas on the three sides. There is also a small monastery, a tank and a group of votive stūpas. The main stūpa was encased in sculptured marble slabs. Many seals and relic caskets were found during the course of excavations conducted on this site.[117]

GARIKAPĀḌU

A mound in this village containing a stūpa of a very early date and 80′ in diameter adorned with slabs containing sculpture of an early date has been brought to light.[118]

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145. Beal-*Bud-Rec.*, pp. 217-220; G. O. no. 457, 30 Apr. 1888, pp. 13-14; 1889 pp. 4-12; no. 827-29, 25 Aug. 1902, p. 19.

146. *ASR* 1926-27, pp. 150-52.

147. *Ibid* 1926-27, pp. 152-56.

148. Go. no. 382,30 Apr., 1889, p. 2.

GUḌIVĀDA

This village is the headquarters of the talūk of that name in the Krishna district. A stūpa, imbeded in a mound, 140′ square, was discovered in this village. Local tradition says that formerly there were 99 Jaina and Buddhist temples here. The stūpa unearthed here is of a very early date. In the open space round this mound many old bricks and pieces of ancient pottery have been found. It is very likely that there was an extensive Buddhist tīrtha here.[149]

GHANṬAŚĀLA

This is a village situated also in the Krishna district. In the fields to the north-east of this village there was a mound, 112′ in diameter and 23′ high. This mound yielded a fine stūpa encased in sculptured slabs. There are numerous other mounds alround in this village from which have been obtained many sculptured slabs and pillars. The temples in this village also contain many Buddhist antiquities. A few marble piers were also obtained from a mound known as Polimēradibba, near the southern boundary of this village.[150]

JAGGAYYAPĒṬA

This village is four miles distant from the confluence of the Pālēru and the Krishna, in the Krishna district. There is a hill named Dhanaṁbōḍu, about a mile to the east of this village on whose south-west part there are a number of mounds. These mounds have yielded large size bricks, besides a group of stūpas and numerous sculptured slabs. One mound contains the foundations of a stūpa decorated with beautiful sculptures. Adjacent to it is a maṇḍapa. The sculptures obtained from this stūpa are of a very early date and therefore of great importance.[151]

VIDYĀDHARAPURAM

This locality lies to the west of the Telegraph hill at Bezwada. There is a small mound in the south of the village. Two statues of the Buddha were obtained on the southern slope of the mound.

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[149] Rea-*South Indian Buddhist antiquities*, Ch. X and XI.

[150] *Ibid* Ch. XIII-XVI, XVIII and XIX.

[151] Burgess-*Amara. Jagga.* Ch. XIII.

When the mound was excavated, foundations of brick sturctures were found at different levels. There was a caitya hall among these structures.[152]

BHAṬṬIPRŌLU

This is a village in the Rēpalle taluk of the Guntur district. To the south of the village there is a big mound which contained a a stūpa which is of great importance in the history of Buddhism in Āndhradēśa. Its method of construction indicates a very early date and the short inscriptions on the relic caskets unearthed from it are in early Mauryan characters. Another mound in the village contains the remains of a second stupa. A third mound, named Vikramārkakōṭa-dibba, now under cultivation, also yielded many large size bricks. There is enough evidence to indicate the existence of a Buddhist tīrtha here. This must have been one of the earliest Buddhist settlements in South India.[153]

AMARAVATI

This is a small village situated on the right bank of the Krishna, in the Sattenapalle taluk of the Guntur district, about 20 miles from Guntur. This village is of comparatively recent origin and is almost continuous with another village named Dharaṇikōṭa. Dharaṇikōṭa or Dhānyakaṭaka was the famous capital of the latter Sātavāhanas, a viceregal headquarters of the early Pallavas and the capital of a local line of chieftains in the Middle Ages. Amarāvati is familiarly known on account of a mahācaitya built over the corporal remains of the Buddha which was unearthed out of a mound in the south of the village.

The site of the mahācaitya and the area round it constituted a famous Buddhist tīrtha. There are many small mounds round the stūpa site and some of them actually contained stūpas of smaller dimensions. This tīrtha must have had its origin before the second century B. C. by which date the mahācaitya was constructed and it flourished up to the seventh century A. D. Some interesting information is available about the early days of this tīrtha. The Mahāvaṁśa and the Siamese chronicles narrate an interesting story about the mahācaitya of this place. While on his death bed, the Buddha is said to have told Śakra that one of the eight drōṇas containing his corporal remains will be worshipped by the Kōliyas of Rāmagrāma for some time, that it shall subsequently be taken to the Nāga kingdom and worshiped there by the Nāgas and that it shall ultimately reach Laṅkā or Ceylon and be enshrined in a great stūpa. After the Buddha's death the drōṇa of relics was preserved in a stūpa at Rāmagrāma. After some time, the stūpa was destroyed by the floods of the Ganges and the relics were conveyed into the sea. The Nāga king of Majerika retrieved the relic casket, brought it to his own kingdom, enshrined it in a beautiful stupa and worshiped it. Later on, when king Duṭṭagāmaṇi of Ceylon built a great stūpa, an ascetic, named Sōnattra, obtained these relics through a stratagem and these were enshrined in the great stupa. At the request of the Nāga king, Sōnattra left behind a few of the relics. According to other chronicles there was a Nāga kingdom between the mouths of the Ganges and Ceylon. The Nāgas of this kingdom enshrined a drōna of Buddha relics near the diamond sands. This place was to the South of Daṅtapura. Prince Daṅtakumāra, while flying from Daṅtapura to Ceylon, was wrecked on the coast near the Diamond sands. The left bank of the Krishna opposite Amarāvati-Dharaṇikōṭa contains a number of diamond mines in the neighbourhood of the village named Partiāla. The description of the stūpa erected by the Nāgas, as of unsurpassed excellence and beauty, in the Mahāvaṁśa, fits the mahācaitya unearthed at Amarāvati. According to Cunningham, Dharaṇikōṭa must have been originally named Doṇakaṭaka or Drōṇakaṭaka from the drōṇa of relics enshrined in the local stūpa.

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[152] G. O. no. 457, 30 Apr. 1888, pp.1-4; no. 94, 24, Jan. 1888, pp. 2-4.

[153] Rea-*S. Ind, Bud, Ant*, Ch. III-IX.

Hieun Tsang, the famous Chinese pilgrim, visited this tīrtha. According to him, the city was 40 *li* round. Numerous Saṅghārāmas existed here at the time but were mostly deserted and in ruins. Only twenty of them were in tact and inhabited by 1000 priests. They all belonged to the Mahāyāna school. To the east of the city there was a hill named Pūrvaśaila with a monastery known as the Pūrvaśaila monastery. To the west was another, named Avaraśaila with another monastery. Both the monasteries were built by a former king. To the south of the city there was a great mountain convent. It was here that the famous Buddhist saint, Bhāvavivēka, entered the *asura* mansion inside a mountain. A Pallava king, named Siṁhavarman, also visited this tīrtha and heard the preaching of the Dharma. The Tibetan chronicles mention a great university that flourished in this tīrtha.[154]

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154. Beal-*Bud. Rec.* pp. 221-27; CunningRam-*Anc. Geo. Ind.*, p. G. O. no. 896, 11 Sep. 1888; pp. 3-4 & 10-14; ASR 1905-06, pp. 2 & 116-119; 1906-07 p. 2; 1907-08, p. 2.

PEDDAGAṄJĀM

This is a small village situated on the coast in the Ongole taluk of the Guntur district. There are a number of swamps and mounds all over and many of these mounds contain the remains of stūpas and caitya halls. It is obvious that an extensive Buddhist tīrtha existed here and probably the place was easily accessible by the sea in ancient times. From one of the mounds, named Bōgaṁdānidibba, part of a Buddha image, a marble pier and a pillar with a Brāhmī inscription were obtained. Another mound yielded a brick stūpa built on a svastika. To the south are two mounds, named Chākalavānidibba, the bigger of which contains traces of brick work. The smaller of the mounds contained a brick stūpa of the cakra pattern. A swampy area known as Kollitippa contains the foundations of a stupa and yielded many marble pillars.[155]

ATTALŪRU

This village is at a distance of six miles from Paṇidem, in the Guntur district. To the north of the Village there is a circular mound, 60' in diameter and 8' high, called Dīpāladinne.[156]

MŌṬUPALLI

This was a celebrated port of embarkation and important emphorium of Āndhra foreign trade in ancient and medieval times. An area, half mile square, to the east of the village is pointed out as an ancient site. To the south-east of this area there is a large circular mound, 200' across and 12' high, called Kāsudibba. Two furlongs to the north of this mound there are several small mounds. Farther west is a mound, 50' in diameter and 6' high. There are remains of rectangular buildings on this mound.[157]

KANUPARTHI

This village is situated on the coast, near Ongole in the Guntur district. There are numerous mounds between this village and Frāngu-ladinne, which are six miles apart and mark the site of an ancient Buddhist tīrtha. The mounds in the village of Kanuparti cover an area of one square mile which is now under cultivation. One of the mounds, called the Dīpāladibba, is 100 yards north-south and 8'-10' high. Mound no. 6 contained a stūpa but it was dug by the villagers and all the bricks were removed. A black marble āyaka pillar was found in this mound. Mound no. 7 is fifty feet in diameter and many large size bricks are to be found on its surface. Mound no. 8 is 30' in diameter and mound no. 9 is 70'. Mounds nos. 11 and 12 measure 100' × 80' and 200' × 100' respectively. There are six other mounds strewn with bricks. Some of the temples in the village contain many Buddhist antiquities. There are two white marble pillars in the mahāmaṇṭapa, another in the eastern gōpuram and two in the floor of the north-east maṇṭapa of the Īśvara temple. Two marble slabs are used as supports of the dhvajastaṁbha of the Viṣṇu temple. Three marble piers are built into the enclosing mud wall of the Kōmaṭi temple while outside it on the road side is a moulded square pedastal.[158]

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[155] G. O. no. 703, 14 July 1888, pp. 5-11; no. 382, 30 Apr. 1889, pp. 4-12.

[156] G. O. no 382, 30 Apr. 1886, p. 19.

[157] *Ibid* no. 703, 14 Jul, 1889, pp. 14-16,

CHĒJERLA

This is a village in the Narasarāopet taluk of the Guntur district. There is a famous temple in this village dedicated to Śīva under the name Kapōtēśvara. Inscriptions found in the temple indicate that it existed as a Śaivite shrine from the 6th century A. D. at the latest. A careful examination shows that this was originally a Buddhist temple and that it was subsequently converted into a Śaivite temple. It has the usual horse-shoe gable in the front and vaulted roof inside. This is one of the two apsidal temples found in tact in the whole of India.[159]

BUDDHĀṀ

This village is situated in the Bāpaṭla taluk of the Guntur district and is near Bāpaṭla. The entire village and almost all the houses therein contain numerous Buddhist antiquities. The name of the village itself must have originally been Buddhagrāma or Buddhagāma, corrupted into Buddhagāṁ and Buddhāṁ. According to the local people, a large size Buddha image was standing under a tamarind tree in this village. To the left of the main road in this village there is a big mound with a choultry located on its top. Behind this choultry there is a cattleshed supported on marble pillars bearing the lion friezes usually found on Buddhist rail pillars and indentures at the top intended for taking in cross beams. Some of the pillars have the half lotus medallion. In several houses many more pillars can be seen used either for tying cattle or as supports across wells. There is a well named Paḷḷālaṁma-bhāvi with a marble flooring at its base. The pieces that have gone into this flooring are curved and irregular. Some of these pieces when put together constitute part of a stūpa dome. To the west of the village is the temple of the village goddess. This is a small brick structure in one of the walls of which are to be found two sculpured marble slabs. One of the slabs depicts Siddhārtha riding in the city of Kapilavastu. There is a slab with the Purṇaghaṭa sculpture standing before the temple.[160]

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[158] *Ibid* pp. 11-13. [159] *MAR* 1917-18, pp, 33-36; G.O. no, 382, 30 Apr. 1889, pp. 12-15.

CHĒBRŌLU

This village is situated about eight miles from Guntur in the district of that name. This place was known in ancient times as Tāṁrapuri and Tāṁbrāpa. In the north of the village there is a big mound with numerous Śiva and Viṣṇu shrines built on its top. The Kēśava temple contains many fine sculptures of the early Pallava period. There was a famous temple of Kumāra or Skanda here. The Bhīmēśvara temple is of peculiar importance. It is a two storied temple like the temple of Amarēśvara at Amarāvati. The sanctum is on the upper or first floor. The platform on which the linga stands bears close resemblance to the tee or harmika of a Stūpa. The linga itself is a long shaft with a deep whole at the top resembling the shaft usually found in the centre of a stupa into which the umbrella is fitted. There is good reason for believing that the ground floor or lower part of the temple covers a stupa. There are many interesting antiquities in the court yard of this temple. There is a marble āmalaka, containing the lotus sculpture, with a whole in the centre through which the dhvajastaṁbha passes. On either side of the platform of the dhvajastaṁbha there are marble slabs with the Pūrṇaghaṭa scultpured on them. They have indentures behind, which indicate that they were parts of a stūpa railing. There is a wide open space before the mound, now under cultivation. From several spots in this open space antiquities like terracota figurines, pieces of double glazed pottery, beads and many Sātavāhana coins have been picked up. The local people say that the marble sculptures deposited in the court yard of the Bhīmēśvara temple and in the temple of Nāgēśvara, situated very near, were all obtained from this open space.[161]

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[160] *Proc. AIOC.* 1939, Tirupati.

[161] JAHC. III-2.

VĒLPŪRU

This village is situated in the Sattenapalli taluk of the Guntur district. To the east of the Krōsūr road passing near this village there is a big mound, about 150′ high, containing the temple of Rāmalingēśvara at its top. There are many broken marble pillars and slabs in the court yard of this temple. Many of them bear the lotus medallion and indentures at the tops. Some of them are long octagonal shafts with their tops rounded like āyaka pillars found in stūpas. To the north of this temple there is an open space which contains the foundations of maṇḍapas and apsidal caitya halls. There are many marble pillars leaning against the mukhamaṇṭapa of the temple. In a field to the west of the mound there is a wall into which many slabs containing the lotus medallion have been built. Opposite the Krōsūr road there is a temple of Pōturāju, in the court yard of which also there are many broken marble pillars and slabs.[162]

MANCHIKALLU

This village is situated about two miles from Reṁṭachintala, in the Palnāḍ taluk of the Guntur district. A stream, named the Gōlivāgu, flows past this village and falls into the Krishna. There are two ancient sites on the bank of this stream. One of the sites, which is level ground, contains the foundations of a vihāra. The other site is on the top of a hillook, 100′ high. There are the foundations of many structures on the hill top and the stumps of marble pillars.[163]

SAMĀDHĀNAPURAM

This village adjoins Goṭṭumukkala, in the Palnāḍ taluk of the Guntur district. There is an ancient site in it, named staṁbhālamūla, near the Krishna. There are many broken marble pillars on this site, some bearing animal friezes.[164]

MĀḌUGULA

This village is about three miles from Gurizala in the Palnad taluk of the Guntur district. In one part of the village there is an enclosure containing three temples. The court yard of the Śiva temple contains many Buddhist antiquities like grey marble pillars with indentures at the top, and with the half lotus medallion. These pillars are said to have been obtained from a mound, now half demolished, lying to the south of the village.[165]

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[162] *JAHC.* III-1. [163] *Ibid* [164] *Ibid*

REṄṬĀLA

This is a small village situated at a distance of two miles from the Reṇṭachintala village and Railway station in the Palnāḍ taluk of the Guntur district. Outside the village there are two hillocks. The top of one of these is flat and contains a small brick stūpa, mostly ruined. Against the base of the stūpa here and there are to be found broken marble slabs. One slab contains the representation of the Mahābhiniṣkramaṇa. Opposite the stupa there are the foundations of four cells.[166]

GŌLI

This is a small village on the bank of a stream named Gōllēru about two miles from Reṅṭachintala. In a field situated about 1½ miles from the village, a stūpa was unearthed in 1926. This small stūpa was encased by marble slabs beatifully sculptured.[167]

NĀGĀRJUNAKOṆḌA

This is a wide valley on the right bank of the Krishna in the Palnāḍ taluk of the Guntur district. The valley is surrounded by hills. There is a large lozenge shaped hill facing the Krishna known as Nāgārjunakoṇḍa or the hill of Nāgārjuna, from which the valley derives its name. This valley contains the most extensive Buddhist tīrtha of South India. It also contained Vijayapurī, the capital of the imperial Ikṣvāku rulers of the post-Sātavāhana period. The chief object of attraction in this valley is a mahācaitya built over a *dhātu* of the Buddha. Another factor that enchanced the reputation and importance of this valley is its association with Bōdhisatva Nāgārjuna, the famous teacher of Mahāyāna Buddhism and the expounder of the Mādhyamika doctrine. This valley contained a celebrated tīrtha wich was very well known all over Asia in the ancient times. Excavations conducted in the Nāgārjunakoṇḍa valley by Longhurst during 1927-31 brought to light besides the mahācaitya, eight other stupas, four vihāras, six caityas, four maṇḍapas, a palace sight and a wharf on the bank of the Krishna, terracotas and over 500 bas reliefs. Mr. Ramachandran's excavations during 1938-40 added many more structures and temples at sites nos. 2, 5 and 6. Excavations now being conducted by Dr. Subrahmanyam are bringing to light many more important sites and antiquities.[168]

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[165] *Ibid*

[166] *Ibid*

[167] *Mad. Mus. Bull.* N S. I-1.

The mahācaitya was built long before the Ikṣvāku times. Its existence must have been one of the reasons for Nāgārjuna's choice of this valley as his abode. It is likely that the monument was erected about the same time as those of Amarāvati, Bhaṭṭiprōlu and Jaggayyapēṭa. It was originally a brick structure plastered all over. It was renovated and decorated with āyaka pillars in the sixth year of the reign of the second Ikṣvāku king, Śrī Vīra Purisadatta, with the help of the pious lady members of the Ikṣvāku royal family.

Several other stūpas existed in this valley. Stūpas nos. II, III, VI and IX are of the decorated variety, while nos. IV, V, VII and VIII are plain. Recent excavations have brought to light many more stūpas. One was included in the University unit. Site no. V contains one more stūpa. The monastic unit on site VI contains one big stupa and two small votive stūpas. Another stupa was found in a field adjoining Site VI.

There were several caitya halls and temples in this Buddhist tīrtha. One built by Cāṁtiśrī lay to the east of the mahācaitya. Another was built by Bōdhiśrī on the Chuladhammagiri. A third was built inside the Kulahavihāra on the Nallarāḻḻabōḍu. Two caitya halls, facing each other, were included in Monastery II. The University unit had one more structure.

Many vihāras or residences for monks and nuns were found in this valley. There was the Kulahavihāra on the Nallarāḻḻabōḍu. Another raised by Bōdhiśrī for the residence of Ceylonese monks is also in the same locality. A third built by Mahādēvī Bhaṭidēvā, and known as the Dēvīvihāra, was used by the Bahusutīya sect. A fourth vihāra was built on the Kothaṁpalugudibba by Mahādēvī Koḍabaliśrī for the use of the Mahiśāsaka sect. Close to the mahācaitya there was another vihāra built by Cāṁtiśrī for the use of the Aparamahāvinasailīya sect. There was one mahāvihāra and another vihāra to which the mahācaitya belonged, both in the vicinity of the mahācaitya. One more was included in the University unit. Recent excavations have brought to light two more, one on site IV and another on Site VI [169]

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[168] *Arch. Sur. Ind. Mem.* nos. 54 and 71, [169] Nag. Souv. pp. 60-61.

KOṆḌAPURAM

This is a village situated in the Kalabagur taluk of the Mēdak district, in the Hyderabad State. Half a mile from the village to the south there is a big elevation covering an area of eighty four acres with two streams to its east and west. Excavations conducted in this area revealed the existence of an extensive city of the Sātavāhana period, two caitya halls, three stupas and three vihāras. Thousands of coins, pieces of pottery of many varieties, beads and terracota figurines have also been obtained from this area.[170]

PAṆIGIRI

This village is situated about thirty miles from the Janagām Railway station, in the Nalgoṇḍa district. There is a hill 500' high in this village covered by shrubbage. Mere examination of the surface of the hill yielded many pieces of pottery, coins and sculptures. The stumps of many broken pillars are to be found in one place. Another rectangular area contains the foundations of brick structures on the site of an open court. Many sculptured slabs which must have been part of a stūpa casing have also been found in this area.[171]

GAJULABAṆḌA

This village is situated about five miles from Paṇigiri. There is a mound here, about 50' high. Many pieces of double glazed pottery and a few Sātavāhana coins were found on the summit of this mound. On the southern side there are the foundations of a stūpa of the cakra type while on the west there are the foundations of a caitya hall. There are the foundations of another stupa in the south-west.[172]

V. STUPAS

The stūpa is a monument commonly known to and erected by the Hindus, Jainas and Buddhists. It obtained particular importance in Buddhist worship, art and architecture. It is used synonymously with caitya and dagōba. Of these three words, dagōba is derived from *dhātugarbha* which means a monument raised over *dhātus* or corporal remains. This word is used more popularly outside India. The word stūpa is derived from the root '*Stup*' to gather, and means a structure raised over relics like bones and ashes gathered together. Caitya is derived from *citā* or the funeral pyre and also means a building erected over the remains after cremation. The construction of funerary monuments was in vogue for a long time before the Buddha. The Buddha himself is stated to have prescribed the erection of these monuments over the ashes of the Buddhas, Pratyēka-Buddhas, the Buddha's disciples and Cakravarti mahārājas.[173] He caused them to be raised over the ashes of some of his own disciples.[174] Buddhist works ascribe great religious merit to the construction, repair, and worship of stūpas. These stupas are of three kinds Śārīrakas, or those erected over corporal remains, Uddēśikas, or commemorative structures and Pāribhōgikas, or those raised over articles used by the Buddha. Stupas of the firts two varieties have been found in Āndhradēśa.

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[170] Sātavāhana Saṃchica pp. 110-113. [171] JAHC. IV. 2. [172] *Ibid.* IV. 3.

The stūpa underwent gradual evolution.[175] The early stūpas were simple structures built of brick and mud and plastered all over. Some times they had a simple wooden rail. They had a low circular drum and a dome over it provided with pegs for hanging garlands.[176] There are five principal parts in a stūpa-the base or *vēdi*, the drum or *Aṇḍa*, the tee or *harmikā*, the ūmbrella or chatra and the rail. All these parts underwent changes. A cornice or *uṣṇīṣa* came to be added at the top of the Vēdi. The dome was slightly raised and pushed a little into the interior so as to form a wide path round it. The pegs on the dome were replaced by a garland design.[177] The harmikā became longer and decorated with either the rail ornament or fluted columns. The usual one umbrella was replaced by several. The wooden rail was replaced by one of stone, simple in the first instance and richly carved, as in the later instance of Amarāvati.[178] The four openings in the rail in the four cardinal directions came to be decorated with marble screens and lion pillars as at Amarāvati or with tōraṇas as at Sāchī.[179] Two peculiar features observable only in the stūpas of Āndhradēśa are the four āyaka platforms and sets of five āyaka pillars on them.[180]

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173. Kern-*Manual of Buddhism* p. 44.
174. *Dhammapada-aṭṭakatha*, II. p. 21.
175. For the evolution of the stūpa and stūpa symbolism see Anagarika B. Govinda - *Some aspects of Stūpa Sysmbolism.*
176. Sivaramamurthi. *Amarāvati Sculptures*, p. 23. Fig. 1.
177. Cf. Burgess - *Amara. Jagga*. pl. XX-1; XXI-1; XXII-1; XXIII-1, 2; XXIV-1, 2; XXV-1; XXVI-5, 6; XXVIII-2, 6; XXIX-1, 3; XXX-1; XXXI-1, 3.
178. Burgess-Amar. Jagg. p. 24. fig. 3.
179. *Madras Museum Guide*, Series no. 2. ante p. 1.
180. These can be found on all caitya slabs obtained from Āndhra Buddhist stūpas, particulary from the stūpas of Amarāvati and Nāgārjunakoṇḍa. For good sketches of these slabs see Burgess *Amara. Jagg*. pl. XXXIII-XXXIX.

The construction of stupas, particularly the large ones, involved two problems: one relating to foundations strong enough to support a big and heavy structure and the other relating to the prevention of water trickling down into the foundations. There was also the problem of procuring enough bricks and other material. Several experiments were made in solving these problems. The result is a variety in plan and method of construction. The stūpas of Āndhradēśa may be broadly divided into three varities: rock-cuts, brick constructions and stone built stupas. Rock-cut stupas are found in large numbers at Śaṅkaram, and one at Guṇṭupalli and one at Rāmatīrtham. Stūpas built of stone are found at Guṇṭupalli, Ārugolaṇu and Nāgārjunakoṇḍa. Most of the stupas are brick structures. These may be again divided into four groups; solid structures,[181] those whose interior was filled with earth,[182] those whose interior is filled with alternate courses of earth and bricks[183] and those who have radiating walls in the interior with interspaces being filled with earth and rubble.[184] The stupas of Āndhradēśa differ from each other also with regard to their plan. The samller stūpas are circular in plan. Many of the stūpas are of the cakra plan, with hub spokes and tyre, all complete.[185] The central block forming the hub is circular in most cases but in one case it is a square.[186] In many of these structures there wore two or three circles connected by narrow walls radiating from the central block, which form several cells inside. There are a few examples of stupas built upon single and double *svastikas*.[187] Some stupas stand on circular basements while the basements of the others are square. There are a few examples of stone stūpas in brick casing.[188] There is one example of a stūpa having a miniature stupa on its tee.[189] Some have a procession path above the vēdi and others do not have it. Some stūpas contained relics [190] and are of the Śārīraka type while others are of the Uddēśika type. Many were simple structures plastered all over while the others were encased by beautifully sculptured marble slabs. Some had a railing round them.

The great stūpa on the summit of Bojjannakoṇḍa at Śaṅkaram which had a vēdi, 64' 8″ in diameter and a dome 60' 8″ in diameter above

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[181] Examples at Guḍivāḍa and Bhaṭṭiprōlu.

[182] Rea-*South Ind. Bud. Ant.*, p. 2.

[183] Examples at Jaggayyapēṭa, Garikapāḍu and Pedaganjām.

[184] The mahācaitya of Nāgārjunakoṇḍa is a fine example of this type. See ground plan in *Arch. Sur. Ind. Mem.* 54, pl. XII. b.

[185] *Ibid*

[186] Rea *S. I. Bud. Ant*. pl. XIV.

[187] Pedaganjām, G. O. no. 703, 14 Jul 1888, pp. 5-7 & pl. I. fig. 3.

[188] This is found in the tīrtha of Śaṅkaram.

[189] Cf. Amarāvati, Nāgārjunakoṇḍa and Bhaṭṭiprōlu.

[190] *ASR* 1907-08, pl. LII a.

Acc No. [illegible]

it,[191] is the largest rock-cut stupa. Similarly stūpa XXVI found in the same place and having a diameter of 7″ is the smallest structure of its kind.[192] The mahācaitya of Amarāvati with its base, 162′ in diameter and its railing, 192′ in diameter, and a total height of 90′-100′ was the largest stūpa built of bricks.

The stūpas found in various places in Āndhradeśa are being described below:—

ŚĀLIHUṄḌAM

Stūpa I — A large stūpa stands on the summit of a hill in this village. It is built of large bricks and its interior is filled with earth and stones. The outer circular wall of the stupa is 3′ thick and its diameter 46′. This contained a relic casket.

Stūpa II — This is a small stupa, 25′ in diameter, situated to the west of the above stupa. This too contained a relic casket.

Stūpa III — This stupa is situated to the north-east of stūpa above. It has a diametre of 29′ and is of the cakra type. The space between the spokes inside is filled with earth.

RĀMATĪRTHAM

Stūpa I—[193] This stūpa is at the outer end of the Gurubhaktakoṇḍa. It has an outer wall, 84′ in diameter, which encloses a procession path, 13′ wide. Inside this is the stupa, 42′ in diameter with walls 3½ thick. Both the outer wall of the procession path and the inner retaining wall of the stūpa are lined with slabs.

Stūpa II—[194] This is situated at the eastrn end of the southern row of cells to the east of stūpa I. It is 14′ in diameter and contains a chamber, 7′ 7″ square, in the centre.

Stūpa III—[195] This is opposite stupa II above and has a diameter of 16′ 9″.

Stūpa IV—[196] This stūpa is in front of Caitya hall III and has a diameter of 12′.

Stūpa V—[197] This structure is to the east of the entrance of Caitya hall II and has a diameter of 6′.

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[191] *Ibid* p. 169.
[192] *ASR* 1910-11, p. 78.
[193] *Ibid* p. 80.
[194] *Ibid* p. 80.
[195] *Ibid*
[196] *Ibid* p. 81.
[197] *Ibid* p. 87.

Stūpa VI—[198] This is a circular structure on a raised platform on the summit of Durgakoṇḍa and has a diametre of 30'.

ŚAṄKARAM

This Buddhist tīrtha abounds in stūpas, both brick stuctures and monoliths. The following are the important monuments:[199]

Stūpa I—[200] This is the first structure that one sees on the summit of Bojjannakoṇḍa. It is situated in the centre of a rock-cut terrace on the west ridge. This stūpa has a base, 10' 4″ in diameter, and a height of 4' 5″, with a dome and tee.

Stūpa II—[201] This stūpa is to the right of the above structure. It has a diameter of 4' 2″, a height of 11' 2″, and a small stūpa over the tee.

Stūpa III—[202] This stands on a platform beyond the northern extremity of the terrace on which stupas I and II are found. It is 6' 2″ in diameter and has a square tee with an umbrella post. There is a passage, 1'10″ broad, alround the stupa. It was plastered all over.

Stūpa IV—[203] This is the great stupa on the summit of Bojjannakoṇḍa. It stands on a rock-cut basement, 11'9″ high, and 70' 6″ × 76'. On this basement rests a low rock-cut cylinder whose upper part was plastered and faced with bricks. The upper circular portion of the stupa is 7'6″ high from the basement below. Above it is the dome, 60' in diameter. On the west is a projection with steps cut on it leading from the basement below to the top of the drum. When complete, and in tact, the stūpa must have had a basement 80' square with a low drum, 64' 8″, above it and a dome, 60' 8″ in diameter, over it.

Stūpas V-XIII—[204] On the south side of the great stūpa, the ground has been levelled and on it were built a group of nine brick stupas in a row. They have a diameter of 6'6″ and their bases are moulded. Their interior consists of rings of radiated brick-work filled with earth. Two of these stupas contained relic caskets.

Stūpas XIV—[205] This small structure is situated at the south-east corner of the east face of the great stupa platform.

Stūpa XV—[206] This Stupa adjoins caitya hall IV. It is a brick structure, 4' 10″ in diameter.

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[198] For a plan of the ruins see *Ibid* pl. LXIII.

[199] *ASR* 1907-08, p. 155.

[200] *Ibid*

[201] *Ibid*

[202] *Ibid* pp. 155-156.

[203] *Ibid* pp. 156-157.

[204] *Ibid* p. 157.

[205] *Ibid*

[206] *Ibid*

Stūpas XVI-XIX—[207] This is a group of four small stupas of stone encircled by a brick wall.

Stūpa X—[208] This stupa is situated opposite the central entrance of the eastern row of cells on the large terrace behind Temple III. It is a rock-cut stupa, 5′6″ in diameter, and 5′ high, with a circular brick platform. This was originally coated with plaster.

Stūpa XXI—[209] On the west upper end of the eastern ridge of the hill, a huge rock, 55′ broad, has been partly cut so as to form this stūpa. It is separated from the ridge to its east by a passage, 9′ 6″ wide and 18′ 3″ high.

Stūpa XXII—[210] This stūpa is situated in a hollow cut in the rock at the western termination of the west ridge. It is separated from the rock by a passage, 4′ 9″ broad.

Stūpa XXIII—[211] This structure is in front of caitya hall X. It is a fine example of a rock-cut stupa. The base of its drum is 38′ 6″ in diameter and 10′ high. Above it is the dome, 18′ high. The summit and the tee must have been of brick. The entire stupa was encased in brick work.

Stūpa XXIV—[212] This is immediately to the west of stupa XXIII. Its base is 22′ in diameter and 7′ high. Its elongated dome is 20′ in diameter and 11′ 3″ high. A passage, 4′ broad, separates this stūpa from stupa XXIII.

Stūpa XXV—[213] This stūpa, cut out of a single rock, and 5′9″ in diameter, is situated at a short distance down the western slope of the hill.

Stūpa XXVI—[214] This stūpa is close to the above stūpa. This is a miniature stūpa 7″ in diameter, surrounded by a circular space, 2½″ broad.

SIṀHĀCHALAM

The circular foundations of only one stūpa are to be seen on one of the hills going by the name Dorlakoṇḍalu.[215]

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[207] *Ibid* p. 161.

[208] *Ibid* p. 165.

[209] *Ibid* p. 167.

[210] *Ibid* pp. 167-168.

[211] *Ibid* p. 168 & pl. LV b.

[212] *Ibid* p. 168.

[213] *Ibid*

[214] *MAR* 1908-09, pp. 10-11.

[215] *Ibid* 1907-08 p. 8.

KATTIPUḌI

This is a plain circular stupa and only its foundations are to be seen.[216]

KOḌAVALI

Only the foundations of a brick stūpa exist here.

GUṄṬUPALLI

Group of stūpas—In front of the cave caitya hall in this tīrtha, there is a passage leading to the vihāra above. Near this path and standing in the open are the stumps of a group of brick stūpas. They might have been votive stupas. Very near is a large group of 35 stupas of various sizes. Many of these are built on low circular brick or stone basements and are of premitive construction. The area containing these stūpas is 600 × 150'.

Stone Stūpas—[217] One interesting monument at Guṅṭupalli is a small stupa faced with cut-stone blocks. It is a bare hemispherical dome resting on a circular raised basement on a broad stone paved platform. The diametre of the drum is 18' 6″ and its height 5'. The diameter of the dome is 16' and its height 8' 6″. There were a box and an umbrella above. The stone blocks are fitted into each other and no mortar has been used. The rim of the drum is ornamented with rows of moulding. This stupa contained a relic casket.

NĀGULAPALLI

There is a platform in this place containing a group of small stone stūpas whose interior is filled with earth.

GARIKAPĀḌU

The stūpa found in this village has a diameter of 81'. Its interior consists of alternate courses of layers of bricks and earth. The outer retaining wall of the stupa is 8' thick.

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[216] *Ibid* 1916-17, pl. XXIII. fig.

[217] *ASR* 1926-27, pp. 152-56.

ALLŪRU

The stupa found in this village is of the cakra type. Its diameter is 32' 8" and its outer retaining wall is decorated with sculptured marble slabs. In the centre of the stupa there is a solid mass built of bricks laid in mud and mortar. At a distance of 11' alround, there is a heavy wall, 10' in diameter. From this emanate a number of radiating walls reaching the retaining wall of the stupa. The sixteen chambers thus formed are filled with earth, ruble and brickbats. There are four projections on the retaining wall, each 14' 8"×2'. Alround the stupa there is a concreted procession path, 10' 6" wide, enclosed by a wall of the thickness of one brick. In the centre of the stupa, to a depth of 7'2", there are bricks regularly laid.

GUMMAḌIDUṚṚU

Stūpa I — This stupa is situated on the southern edge of the flat top of a hill. It is a brick structure of peculiar construction. In the centre is a square structure of bricks. From its sides emanate eight walls, 2' thick, which join a heavy ciruclar retaining wall, 9' thick. This retaining wall is faced with bricks on the inner side and lime coating on the outer side. Sculptured marble slabs are fixed to the outer side. There are four āyaka platforms in the four cardinal directions, each measuring 15'×2'. In the centre of the stupa there is a brick *svastika* with a hole, 2" square, in the middle.

Stūpa II – This is an ordinary circular brick structure, 80' to the north–east of stupa 1.[218]

JAGGAYYAPEṬA

The stupa found in this village is cirular in plan and 31½' in diameter. Its interior consisted of alternate courses of earth, 2' thick, and layers of bricks, closely fitted together. It had four projecting bases, 12'–15' long and 2'- 2½' broad. It had an outer casing of bricks to which sculptured marble slabs were fixed. A proceession path, 10½' wide, surrounded the stūpa. This stūpa contained a relic casket placed at level with the base of the dome.[219] There was a rail round this stūpa.

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[218] Burgess-*Amr. Jagg.*, Ch. XIII, pp. 107-110.

[219] Rea-*S. I. Bud. Ant.*, pp. 18-19.

GUḌIVAḌA

The stūpa found in this village is a solid structure like the stūpa of Bhaṭṭiprōlu and therefore a monument of great antiquity. Its size seems to have been the same as that of the stupas of Amarāvati and Bhaṭṭiprōlu. No sculptures adorned this monument nor was there a railing. Four relic caskets are said to have been found in the four corners of this stūpa and according to one report the stūpa itself contained a relic casket of stone.[220]

GHAṆṬAŚĀLA

This stūpa was found inside a mound, 112' in diameter, and 23' high. Its plan is peculiar. It had a cube of solid brick work in the centre, 10' square. Enclosing it was a hollow chamber, 19' square, with walls, 3' 4" thick. It is connected with the central cube by cross walls, 3' 6" thick, and is 55' 10" in exterior diameter. The cross walls are extended so as to join this circle. At a distance of 11' 7" from this circular wall there is another massive circular wall, 12' 3" thick. Its outer face is plastered with chunam. The space between the two cirular walls is divided into sixteen cells by narrow walls radiating from the centre of the cube. There are sixteen more cells inside the inner circle. All these thirtytwo cells are filled with mud. Alround the outer circular wall there is a stylobat, 5' 6" broad and 4' 6" high. There are projections in the four cardinal directions, each 17' 6" long and 5' broad. Relic caskets were found in the centre of the stūpa as in that of Bhaṭṭiprōlu. Many sculptured marbles and pillars were obtained during the course of the excavations conducted on this site.[221]

BHAṬṬIPRŌLU

The stūpa unearthed in this village is a monument of great antiquity and interest. It was contained in a mound, named Lañjadibba, in the south of the village, occupying an area of 1700 square yards and 14' high. The local people destroyed a good part of the mound by digging in it for bricks and the P. W. D. did further havoc by removing the bricks from the mound for laying roads and sculptured marbles for constructing sluices. The stūpa has a base, 148' in diameter, and a dome, 132' in diameter. It is a solid structure of brick. At the top there was a small circular hole surrounded by eight bricks from top to bottom. There was a procession path surrounded by a marble railing, 4' high, round the base of the top of the dome. There was a railing round the stūpa, built of marble pillars and slabs. Running down the centre of the dome was a circular marble shaft which probably supported an umbrella. Excavations on and round the mound brought to light three relic caskets with their lids inscribed, a broken stone umbrella, sculptured slabs and pilasters.[222]

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[220] *Ibid* p. 32 and pl. XIV.

[221] *Ibid* pp. 7-8 & pl. II,

PEDDAGANJĀM

Stūpa I—This is situated on a mound named Bōgaṁdānidibba. It is a brick structure, 54' in diameter, with walls, 3' thick, and with its outer brick wall plastered all over. It has a procession path, 13' 6″ wide. The stupa was enclosed by a marble rail. Inside the stūpa on a platform there is a *svastika* formed of large size bricks. There is a layer of rough stones below it. Under it there was another brick *svastika* which formed the foundation. The interior of this stūpa is filled with earth.

Stūpa II—This circular brick monument is situated on the chākalavānidibba.

Stūpa III— This stūpa is to be found on an other mound near the above. Its diameter is 50'.

Stūpa IV— Situated on the same mound as stūpa III, this monument is 21' 6″ in diameter and its outer wall is 3' 10″ thick. It is enclosed by another circular wall, 38' 10″ in diameter. There are four āyaka platforms on the other wall of this stupa.

Stūpa V— This stupa is situated on a mound, 50' in diameter. The diameter of the stūpa is 32' and it had the four āyaka platforms. Numerous sculptured slabs adorned the outer wall of this stūpa. At the base of the stūpa in the centre there was a rectangular pit, 10' 6″×8', packed with stones and earth. 2½' below this were a series of large bricks. Below them was a large *svastika* with a smaller *svastika* on its eastern arm.

AMARĀVATI

The mahācaitya of Amarāvati[223] is one of the best monuments of its kind in India and one of the greatest creations of Buddhism. It was beautified with meticulous care and the sculptures that adorned it are considered to mark the climax of Indian sculpture. The monument stood to the south of the modern village, enclosed in a circular mound, named Dīpāladinne, about 90' in diameter. The bricks found in this mound were 16" square and 4" thick. In 1797, a local zamindar got some promiscuous digging done on the mound with a view to obtaining bricks for house building and marble slabs for the preparation of lime. Col. Mackenzie visited the village in that year and saw the mound with numerous gashes all over. He went there again in 1816 with European assistants, got a few drawings made of the sculptures and published an account of them. Further digging was done on the mound, whose top, at that time, rose twenty feet high, like a turret. A small building to the west and a maṇḍapa on the north were brought to light. At a depth of ten feet below the top of the mound, sculptured stones were found in two circles, one within the other, the space between them being 13'. The diameter of the inner circle was 166'. On the southern side within the circle there was a brick structure with four entrances. The slabs within the inner circle were cemented to each other with mortar and supported by a masonry wall in the rear. Elliot carried out further excavations here in 1845. Sewell continued this work in 1877 and 1880 and all the antiquities were taken out and the site cleared by coolies under the orders of the Collector of Krishna. When in 1881 Burgess visited the site, he found in the place of the mound, a huge pit, 75 yards in diameter. Once again in 1905-06 some more digging was done in the neighbourhood and several walls, remains of structures and marble slabs were brought to light.

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[222] Rea-SIBA. ch. XII

[223] For an account of the excavations see Burgess-*Amar.* *Jagg.* Ch. II and III; *MAR* 1905-06, p. 2; 1906-07, p. 2; 1907-08, p. 2; 1908-09, pp. 88-91; G.O. no. 896, 11 Sep. 1888, pp. 10-14 and and 34.

The mound which contained the mahācaitya was so completely damaged by the local people that it is very difficūlt to obtain an exact idea of the dimensions of the building and details about its construction and beautification. Luckily, however, a number of slabs containing sculptural representations, obviously, of the mahācaitya were obtained and these sculptures help us to reconstruct this great monument. In size it was the largest of all the Āndhra stūpas. The diameter at its base was 162' and that of the railing which surrounded it, 192' and its circumference 600'. The height of the building was between 90' and 100'. There was an upper processional path alround, twenty feet above the ground. This was interrupted by four āyaka platforms in the four cardinal directions. There was a balustrade, 8' high, round the procession path made of sculptured marble slabs inset between upright pillars. The outer railing was 13' high and was composed of vertical pillars joined by three cross bars and surmounted by a massive coping, 2' 9" high.

The *pradakṣiṇa* between the railing and the stūpa was 15′ wide. It had four openings at the four corners with entrances which were formed by the railing itself projecting forward so as to form an open portico covered on the sides by a marble screen and adorned by pillars surmounted by lions. The entire monument was enclosed by a court yard in which stood many votive stūpas and small buildings.

Several other stūpas were brought to light near Amarāvati besides the mahācaitya. Foundations of circular brick buildings were found on a mound named Nakkadēvaradinne to the south-west of the mahācaitya. To the west is another mound on which the Balasānammaguḍi is located and it also contained similar remains. Another stūpa, containing a relic casket, stood near the southern gate. About 220′ to the north-west was another stūpa, 21′ in diameter, with walls 3′ thick. This is a very old building and was probably anterior to the mahācaitya itself.

NĀGĀRJUNAKOṆḌA

Several stūpas and a mahācaitya were unearthed during the course of excavations conducted in the Nāgārjunakoṇḍa valley.[224*]

Stūpa I—This is the mahācaitya, built over a *dhātu* of the Buddha and a perfect example of a plain Āndhra stūpa. It was built of large bricks and plastered from top to bottom. The dome was decorated with the garland ornament and the drum with a few plaster mouldings. The diameter of the stūpa is 106′. The drum is 5′ above the ground level and the total height of the monument, excluding the tee, must have been 70′–80′. On the top of the drum there is a procession path, 7′ wide, alround. There are four āyaka platforms, 22′ long and 5′ wide. On these stand sets of five āyaka pillars. The stūpa was surrounded by a *pradakṣiṇa*, 13′ wide. This was enclosed by a wooden railing, standing on brick foundations. The railing extended forward in the four cardinal directions so as to form a screened entrance. The relic was placed not at the top of the dome but in one of the outer chambers in the north-western side, at ground level. The ground plan of the building resembles a cakra or wheel, with hub, spokes and tyre, all complete. In the centre there is a circular elevation. There are three concentric circles round it with narrow spoke-like walls connecting the circles. There are sixteen chambers in the inner circle and sixteen in the outer one, and eight in the innermost one.

[224*] For stūpas I-IX see *Arch, Sur. Ind. Mem.* no. 54,

Stūpa II—This is a decorated stupa. Only the foundations of this small stūpa are to be seen and the large mass of sculptures which once decorated it have been removed to the local museum.

Stūpa III—This is another small stūpa, highly decorated from top to bottom. It contained a relic which was kept not in the centre but in the northern side.

Stūpa IV—This stupa is situated opposite Monastery II. This plain monument contained a relic.

Stūpa V—This stūpa belonged to Monastery III, situated at the foot of Nāgārjunakoṇḍa.

Stūpa VI—This is a decorated monument, about 40' in diameter, containing relics. It lies about two furlongs from the mahācaitya.

Stūpas VII-VIII—These are situated on the top of a hillock, named Kottaṁpalugu, at the southern end of Nāgārjunakoṇḍa. They are very near Monastery IV. Stūpa VII is a simple monastic stūpa. Stūpa VIII is 27' in daimeter and contained the best and finest preserved relic found in the valley. This is also a plain stūpa.

Stūpa IX—This is at the foot of the fortified hill at the south-western end of the valley. It is 42' in diameter and partly decorated. This monument was raised over the bones of an ox, a deer and a hare.

Stūpa X—This is included in the University unit and 40' 9" in diameter. It is encased by slabs finely carved.

Stūpa XI—This is situated on Site V and is of the cakra type. It has a diameter of 27' and stands on the foundation of another circular stūpa.

Stūpa XII—This is situated on Site VI and is in the west. It has two votive stūpas on the west.

Stūpa XIII—This is in a field adjacent to Site VI, and 48' in diameter. This is also of the cakra type and plastered all over.

VI. CAITYA HALLS

The caitya hall is an apsidal building with a horse-shoe gable in the front, some times with a portico below it. It housed a caitya or a small stūpa which was in most cases of the Uddēśika variety and in a few cases contained relic caskets. These halls are found in close vicinity of vihāras and at Śaṅkaram and Nāgārjunakoṇḍa on either side of the entrances to the vihāras.

There are several varieties among these structures. A few of them are cave monuments while the large majority are brick constructions.

The caitya hall of Guṅṭupalli is circular in shape while that at Śaṅkaraṁ is rectangular and has rows of pillars. All other halls are apsidal in plan. Some have walls across the apse with an entrance separating the hall from the apse. Some of the caityas inside these halls have square platforms while others stand on circular platforms. Some of the caityas are rock-cut, others are monoliths enclosed in brick while some others are brick structures.

The caitya halls found in Āndhra Buddhist tīrthas are being described below :—

RĀMATĪRTHAM

Caitya hall I—[224]† This is situated on the eastern half of a hillock which adjoins stupa I and faces the east. It is 40' long and 11' broad inside. The walls are 4½' thick. The walls of this monument lean outside probably because it supported a heavy and solid barrel - vaulted roof. There is a wall, 2' 8″ thick, across the chord of the apse, with a door way, 3' 8″ wide, in the centre. In the apse is a caitya 5' in diameter and 7' high. Its dome is made of stones. It has a double stepped base at the bottom entirely built of brick. The dome seems to have contained a casket.[225] The floor of this caitya hall is laid in concrete. The hall in front of the apse is 26' 4″ long. In the northern inner wall of the apse there is a projecting basement, 8' 6″ long, 3' 6″ deep 4' 9″ high.[226] On the two corners of the basement are brick pilasters with moulded bases and capitals and with three lions at the base. Probably there was an image on this basement. The entrance of the hall in front of the apse is 4' wide and reached by a flight of steps with a moon stone in front. There is a brick made pilaster ornament on either side projecting from the wall face.

Caitya hall II—[227] This is situated adjoining a vihāra to the east of caitya hall I. It faces the east and is 26' 9″ long and 11' 4″ broad. In the apse is a stone dagōba, 9″ in diameter. The side walls of the hall are 2' 4″ thick and the entrance is 4' 5″ wide. There is no wall across the chord of the apse. The floor of the apse is paved with stones and the hall with pebbles inlaid in chunam. Against the north wall of the apse is a pedastal, 6' 2″ long, with a projection, 2' 3″ deep, and with a moulded brick base. Outside the entrance of this hall has been found a large standing Buddha figure[228] which was originally inside the hall. In front of the entrance is a brick platform with a semi-circular slab on it. The caitya is on a platform and there is a circumambulatory passage round it 10' wide.

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[224]† *ASR* 1910-11, pp. 79-80.

[225] *Ibid* pl. XLIII, fig. 9.

[226] *Idid* pl. XLI. c.

[227] *Ibid* pl. XLII. a and pp. 81-12.

Caitya hall no. III—[229]This is situated near caitya hall II. It is larger than halls I and II. The apse contains a brick stūpa, 9' 9″ in diameter. There is no wall across the apse. The entrance of the hall is 4' 10″ broad. At a distance of 3' 6″ alround the hall is a brick wall 3' thick.

Caitya hall no. IV—[230] Situated to the east of hall III and on a higher level, this hall measures 33' 5″ long and 11' 6″ broad. Its walls are 4' 9″ thick. The floor of the hall is packed with large boulders. A small stone relic casket has been found inside the front door of the hall.

Caitya hall no. V—[231] It is to the farther east. It is 30' long and 13' 6″ broad, with walls 3' 6″ thick. The lid of a small stone relic casket has been found inside this hall.

Caitya hall no. VI—[232] This hall is situated on the summit of the Durgakoṇḍa in the same place. Facing the south, it is 603' long and 13' wide with the walls very thick.

ŚAṄKARAM

Cave caitya hall no. I—[233] This is situated on Bojjannakoṇḍa in the centre of the cave facade flanked by a tower 15' 5″ high, and 13' 6″ broad on the left and a rough wall on the right. The entrance doorway is 6' 6″ high and 4' broad, with a huge dvārapālaka, 12' 6″ high, on either side. There is an architrave over the door-way surmounted by a semi-circular recess containing a huge image of seated Buddha. The cave is a rectangular chamber,[234] 31' 6″ long and 34' 2″ broad and 8' 4″ high. It is divided into twenty compartments by four rows of four pillars each, the pillars are 8' 4″ high and 1' 9″ square. They have a square base, a short octagonal shaft in the centre, and a crude capital, surmounted by a square block touching the roof. The two central pillars have the figure of a standing chauri bearer cut on the base and one has a Padmapāṇi figure in addition. Between them is the rock-cut caitya on a square platform. The caitya is a flat cylinder, 4' 3″ in diameter, with a circular moulded base, a cornice and dome with part of the tee.

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228. *Ibid* pl. XLIII fig. i.
229. *Ibid* p. 82.
230. *Ibid* pl. XLIII fg. 12. & p. 82
231. *Ibid* pl. XLIII fig. 13.
232. *Ibid* pl. XLVI.
233. ASR 1907-08, pl. LXII; fig J & pp. 151-1152.
234. Ibid p. 152. fig. 3.

Caitya hall no. 2—[235] This is situated at the south-eastern corner of of the east face of the great stūpa and faces the south. It is a miniature caitya hall, 7' 4" long and 5' 3" broad.

Caitya hall no. 3 —[236] This hall is situated immediately to the south of hall no. 2 above. It measures 9' 4" long and 6' 7" broad and faces the west.

Caitya hall no. 4 —[237] This is situated at the eastern end of the stūpa terrace and faces the north. It measures 7' long and 5' 10" broad. There is a stone cut caitya in the apse. This is a brick hall with a stone caitya inside.

Caitya hall no. 5 —[238] This is a group of three square brick stuctures each of which encloses a small stone caitya, about 2' in diameter.

Citya halls nos. 6 and 7 —[239] They flank the wide entrance of Temples and VIII and IX and face each other.

Chaitya hall no. 8 —[240] This is a rock-cut cave slightly below the northern side of the western summit of the Lingālameṭṭa. It measures 10' 10" from side to side and 9' 7" from back to front, and is 6' 5" high. Along the inner side of the walls is a bench, 1' 10" broad and 1' 10" high In the centre of the hall is a rock-cut caitya with a circular base 4' in diameter and a bulbous dome, and a square stepped harmika surmounted by a small umbrella post. The height of the caitya is 3' 9".

Caitya hall no. 9—This is a small hollow in the rocky wall with a small monolithic stūpa situated at the northern end of stūpa XXII.

Caitya hall no. 10—This is a cave situated at the base of the vertical rocky wall and faces the west. There is a vestibule in the front 28' × 8'5" and 8' 8" high. In it are two massive square pillars. Inside is a shrine, 8' 2" × 5' 10" and 6' high, housing a caitya.

GUNṬUPALLI

Cave caitya hall —[241] This is excavated in the western face of a original jungle clad ravine. The hall is circular in plan and faces the S. E. 18 feet in diametre and 14 feet 9 inches in height. The caitya occupies nearly one half of the chamber and is roc-kcut. There is a pradaṣkiṇa alround it, 3' 2" wide. The drum is 11' 8" in diameter and 3' 9" high from the floor level. Above it is the hemispherical dome, 9' 2" in diameter and 4' 9" high. The total height of the caitya is 8' 6" from the ground level to the top. There is a socket whole in the centre of the dome obviously intended for taking in the box and the umbrella. The dome above the caitya is vaulted and has ribs like an umbrella.[242] The facade is horse-shoe shaped and contains rafters projecting forward as if supporting the gable. The caitya is low in proportion to its diameter.

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[235] Ibid p. 157.

[236] Ibid

[237] Ibid fig. 5.

[238] Ibid p. 157

[239] Ibid p. 160

[240] Ibid p. 167. fig. 9.

[241] ASR 1916-17. pp. 30-32 and pl. XVII, a & b.

VII. TEMPLES

Buddha temples of various kinds have been found on the Buddhist sites of Āndhradēśa Cave temples exist at Saṅkaram while in all other places they are brick structures. In almost all the tīrthas, the temples are apsidal in plan while at Śaṅkaram there are temples of rectangular, square and semicircular plans. Among the apsidal temples some contain brick platforms and others platforms built of stone, in the centre of the apse. Some have low narrow benches all along the interior of the walls of the apse serving as *pradakṣiṇapathas*. The images of the Buddha, housed in these temples, are of three varieties-some of stone, some built with brick and mortar and some carved on back walls.

The Buddhist temples of Āndhradēśa are being descirbed below :—

ŚĀLIHUṆḌAM

This Buddhist tīrtha had one caitya temple situated 100' below the big stūpa and facing the east. It is 24' long and 12½' broad, with walls 2' thick. There is a brick platform in the centre of the apse, 1' high, 9' long and 5' 10" wide. On this platform was a plaster image of the Buddha, 12' high, built of large bricks and small pieces of stone, imbedded in mortar. The space between this image and the back wall of the apse was filled with solid brick masonry.[243]

ŚAṄKARAM

This extensive Buddist tīrtha abounds in temples.

Temple 1 —[244] This is situated immediately above the cave caitya hall and constitutes the second story of the double-storied cave. Its facade is 8' back from that of the lower cave. The entrance to this cave is 4' 9"

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242. Ibid pl. XVII.
243. *MAR* 1919-20 pp. 34-38.
244. *ASR* 1907-08, pl. LXI anp LXII fig. a and pp. 152-53.

broad and 5' 5″ high, with a niche on either side. There is a seated Buddha in the right niche, which is 4' 4″ broad and 5' 9″ high, with a standing worshipper on either side. There is an open platform, 8' broad, in front of this cave. Inside the cave there is a rectangular chamber, 6 × 9' 8″ × 6' 8″. It has a vestibule 14' 9″ × 5' 1″, in front. On the left end wall of the vestibule there is a Buddha seated on a lotus, with a kneeling chauri bearer below. On the right end wall there is another seated Buddha with attendants and a stupa in the upper right corner. In the back wall of the vestibule there is a plain doorway at the right end. At the opposite extremity there is a panel with a seated Budda, having a worshipper kneeling below. In the centre of the wall, there is a large panel of seated Buddhas with attendants. In the back wall of the shrine, which is behind the vestibule, there is a square recess, 3' 6″ deep and 6' 6″ high, with a seated Buddha. There is a standing chauri bearer on either side. The two side walls are divided by two plain pillars into three compartments. There is a standing Buddha in the central compartment with the right hand at the waist and the left held in the *abhaya* pose. The ceiling of the cave is plain.

Temple II—[245] On the top of the above cave is a rock-hewn platform. This temple is situated at the back of the right end of this platform. It is a rectangular chamber, 7' 2″ × 5' 1″ × 4'9″. Its doorway is 3' 7″ × 1' 8″. On the back wall of the chamber there is the carving of a pedastal with a seated Buddha.

Temple III—[246] There is another rock-hewn platform, 9' 6″ below the platform mentioned above. In the face of the rock behind it is a large semi-circular niche, 13' broad and 6' high, which has two seated Buddhas.

Temple IV—[247] On the summit of the Bojjannakoṇḍa, on a rock-cut terrace near the northen end, is a brick building, resembling a temple, 7' square, with four small rock-cut stūpas at the four coners.

Temple V—[248] This is situated at the north-east corner of the great stūpa on the summit of the hill. It is a rectangular structure with an ante-chamber and shrine.

Temple VI—[249] Down the slope of the hill below the north-western end of the great stūpa is a small niche, facing the north-west. This small temple has, to the left of its entrance, a bench against the wall, containing two seated Buddhas. Its doorway is 5' high and 1' 10″ broad.

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245. *Ibid* p. 154
246. *Ibid*
247. *Ibid* p. 155
248. *Ibid* p. 157
249. *Ibid* p. 158

The interior is 8′ 6″ square and 7′ high. There is a panel of seated Buddhas on the back wall.

Temple VII—[250] This temple is situated to the left of the above temple. It is 11′ 9″ × 8′6″. It has a seated Buddha on its backwall attended by *dvārapālakas* on either side.

Temple VIII—[251] This temple is situated on the innermost terrace on the top of the hill to the east of the Great stupa. This temple has its entrance to the west and is surrounded by residential quarters to the north, east and south. It is 9′ 9″ long, and 8′ 6″ broad, with walls 3′ 8″ thick. The base is moulded on the exterior. The floor of the apse is 9″ higher than the level of the hall in front. Inside the apse is a rectangular pedestal with a cavity at the top intended for an image.

Temple IX—[252] This temple is to the west of Temple VII. It is a large hall, 44′ 5″ × 29′ 7″, and is stone paved. It must have enshrined an image of the Buddha.

Temple X—[253] This cave temple is 11′ 9″ × 8′ 6″. On its back wall there is a seated Buddha with a *dvārapālaka* on either side. On one of the side walls there is the figure of a man seated on a fish attended by a Nāga with a lion below. There are four pillars in this cave each 6′ 3″ high, square at the base octagonal in the centre and with a roll moulded and square abacus.

Temple XI—[254] This temple is in the eastern half of the terrace on the summit of the hill. It measures 9′ 9″ × 8′ 6″ and has walls, 3′ 8″ thick. The floor of the apse is 2′ above the level of the hall in front. There is a stone pedastal inside the apse with a cavity at the top intended for an image.

ŚĀLIHUṄḌAM

There is one Buddhist caitya temple in the Buddhist tīrtha of Śālihuṇḍam. It is situated at a short distance to the west of the large group of stupas on the ridge of the hill. There is a ruined maṇḍapa to its east and a group of large rocks to its west. The temple is a long apsidal structure, 53′ 7″ long and 14′ 5″ broad, with walls 4′ 3″ thick. The base of the building has massive foundations. A cross wall shuts off the apse and a curved brick wall runs along the base of the apse so as to form a *pradakṣhiṇa*. In the centre of the apse there is a brick platform with three niches in the front intended for images. There is an arch above the door-way on either side of which there is a niche with a seated Buddha. On either side of the door-way the front is in the shape of a projecting basement. The temple seems to have had a vaulted roof of brick and plaster, decorated on the outside with earthernware finials. The entire temple was white-washed and perhaps painted.[255]

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[250] *Ibid*

[251] *Ibid* pp. 159-60.

[252] *Ibid* p. 160

[253] *Ibid*

[254] *Ibid*

VIDYĀDHARAPURAM

The temple discovered here has its apse up the hill and contained a Buddha image, 7'—8' high.[256]

CHĒJERLA

The caitya temple of this place, now known as the Kapōtēśvara temple, stands in a stone paved enclosure, 167' × 174', and faces the east. There are over thirty small shrines and maṇḍapas inside. According to the *sthalapurāṇa*, Śibi, king of Kashmir, performed a hundred *yāgas* here, and gave protection to a kapōta.

The main shrine is a long apsidal structure with a barrel vaulted roof built of large size bricks. The walls are 4' thick. In the interior, the temple measures 22' 10" × 8' 9", and is 22' high. About 7' 6" from the ground level there is a false roof constructed of slabs supported by pillars. The end of the building is apsidal and in its front there is a horse shoe gable. The linga, which is of white marble, has two holes at the top. The entrance porch resembles that of the Karlē caitya hall.

In the court yard of this temple are to be found a number of marble pillars with the lotus medallion sculptures. There are also nine miniature *rathas*, 3' high, each with a linga inside. In outline these miniatures resemble some of the *rathas* of Mahābalipuram.[257]

The *sthalapurāṇa*, which is an adaptation of the Buddhist Śibi Jātaka and the apsidal shape of the building show, beyond doubt, that it was originally a Buddhist caitya temple.

NĀGĀRJUNAKOṆḌA

Temple I—This was an annexe of the Chuladhammagiri-vihāra built by Bōdhiśrī. A lime stone image of the Buddha was found inside this rectangular structure.

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[255] *MAR* 1916-17 pp. 30-36.

[256] G. O. no. 457, Rpr. 1888, pp. 4-5.

[257] *MAR* 1917 - 18 pp. 33 - 26 and pl. XVII

Temple II—This is one of the apsidal structures that lay facing each other in the Siṁhaḷa-vihāra built by Bōdhiśrī. It is situated near the reaches of Śrīparvata. It enshrined an image of the Buddha.

Temple III—This apsidal temple was included in the University unit. It contained an image of the Buddha. This structure is 38′ 8″ long and faces the south. The flooring is of stone and the front step is cut as a moon stone.

Temple IV—This is a rectangular shrine abutting on the outer wall of a square inside the University unit. It contained an image of the Buddha.[258]

VIII. VIHĀRAS

RĀMATĪRTHAM

Vihāra I—[259] This vihāra consists of two rows of cells situated on either side of Caitya hall I. In both of them there is a small brick stūpa at the eastern extremity. There are seven cells on the south, measuring 8′ × 6′ 7″. The cells on the northern side are in two rows, ten in the outer and eight in the inner. Each of these cells is 7′ 9″ × 7′.

Vihāra II—[260] This is situated to the east of Caitya hall I and at a lower level. It contained a number of stone pillars, probably forming a central Maṇḍapa. To the south of the vihāra there is a cliff and on the north a masonry wall. The enclosed space is 81′ × 66′. There are six rows of six pillars each and each pillar is 11′ 3″ high and 1′ 7″ broad. They have indentures at the top. There are a number of votive stūpas in this vihāra.

Vihāra III—[261] This is to the north of Caitya hall V. It is a long row of 24 cells, each 8′ 3″×6′. This row ends behind Caitya hall IV. There is another row of eighteen cells almost in continuation ending behind Caitya hall II. These cells are 9′ 6″ × 8′ 6″. There is a brick stūpa at the western end of this row.

Vihāra IV—[262] This is situated to the north of the great stūpa. Its inner area is 91′ × 39′ 6″ and its walls are 3½′ thick. The entrance is 7′ broad and faces the east.

Vihāra V—[263] This is situated on the Durgakoṇḍa on a rock platform and consists of a row of cells, now dilapidated.

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258. *Arch Sur. Ind. Mem.* nos. 54 and 71
259. *ASR* 1910-11 p. 80.
260. *Ibid* pp. 80-81 and PL. XLI. d.
261. *Ibid* p. 83 and pl. XLII. b and d.
262. *Ibid* p. 84
263. *Ibid* p. 87

ŚAṄKARAṀ

There is a big monastery of three wings in the tīrtha of this place.[264] These three wings are to the north, east and south of the rock-cut terrace to the east of the great stupa on the summit of Bojjannakoṇḍa. The cells on the northern side measure 8' 4" × 6' each. Their walls are 1' 10" thick. Each cell has a doorway, 1' 7" broad and 6' 9" high. There are small triangular lamp niches in each of them. The walls are plastered and the floors laid in mortar. The eastern row is separated from the one in the north by a passage, 9' broad. There is a central chamber in it, 10' × 6' 9", which seems to have served as an entrance porch. There are nine cells in this row. In the southern row there are twenty cells.

GUṄṬUPALLI

Vihāra I —[265] This is a cave monastic hall situated at a short distance to the north-east of the cave caitya hall. It is very rude and poor compared with similar monuments of western Dakkan. But its rudeness is proof of its antiquity. This monastery seems to have been excavated in a haphazard manner. The rock overhanging this monastery has been cut so as to shelter the facade from the sun and rain. The main entrance of the vihāra is in the centre, flanked by two side entrances, leading into wings on either side. There is no decoration of any kind in this building.

Vihāra II —[266] This vihāra is situated higher up the hill to the north of Vihāra I. It is similar in style but smaller. There are five small cells in it.

JAGGAYYAPĒṬA

To the south-east of the stupa found in this village there is a large area, 170'×120'. On this site the lower portions of pillars are seen at regular intervals of 11'. At a short distance from this there are stray foundations of small brick buildings.[267]

MAṄCHIKALLU

There are two sites in this village both of which contain stumps of pillars obviously of pillared halls attached to vihāras.[268]

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[264] *ASR* 1907-08 pl. LXIII and pp. 159-163

[265] *MAR* 1916-17 pp. 30-36

[266] *Ibid*

[267] Burgess-*Amara. Jagg.* p. 28

[268] *JAHC* III-4, pp. 82-83.

SAMĀDHĀNAPURAM

A site, named stambhālabōḍu, in this village seems to have been so named on account of a number of stumps of pillars still remaining of a monastic maṇḍapa.[269]

REṄṬĀLA

There was a small vihāra of four cells here opposite the stupa found on a hillock.

NĀGĀRJUNAKOṄḌA

Vihāra I — This is situated on the Nallarāḷḷabōḍu and was built by Bōdhiśrī for the residence of Ceylonese monks. In the centre of the vihāra there is a square pavement which must have contained a number of wooden pillars. The walls are of brick and plaster with a few mouldings along the plinth of the cells. It had a woodden roof covered with thatch. The entrance is flanked by two cells on either side. There are five cells on the left with a detached cell beyond. To the right of the entrance there are five cells. There is a row of five more cells opposite the entrance.

Vihāra II — This monastery is situated near the northern end of Nallarāḷḷabōḍu. There is an open space immediately beyond the entrance of this vihāra. There are two caitya halls facing each other in this open space. Beyond them in the centre there is a square pillared hall. There are two rows of three cells on either side of this pillared hall. Beyond the hall is another row of three cells with a square chamber on the west and a rectangular one on the east. A small opening near the eastern chamber leads into another courtyard which contains two cells and an open space to south and a big hall with an entrance in the east. The eastern hall has a stone bench along the walls alround and a big stone table outside the doorway. There is another stone bench along the walls of the hall opposite.

Vihāra III — This is situated at the foot of Nāgārjunakoṇḍa. It contains a big stupa, and two caitya halls, facing each other. In the centre there is a pillared hall. The upper and lower portions of these pillars are square and contain the half lotus medallion while the central portions are octagonal.

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[269] *Ibid* p. 83.

Vihāra IV — This monastery, situated close to the mahācaitya, was constructed by Cāṁtiśrī. It consists of a rectangular courtyard enclosed by a brick wall with rows of nine rooms each on three sides, each room measuring 9'×7'. A stūpa and a caitya hall were attached to this monastery and it was built for the use of the Aparamahāvinasalīya sect.

Vihāra V — This is in the University unit and consists of a stūpa, two caitya halls, a workshop and a chamber. This monastery is located to the east of the stūpa and has three wings with five cells in each. There is a well laid out maṇḍapa in the centre, 50' square. A limestone pūrāṇaghaṭa, containing two tooth relics was obtained from one of the cells in the northern wing.

Vihāra VI — This vihāra is to the north of the above and abutting on its outer wall. The central pillared hall in this vihāra is closed by a screen. This monastery has only one caitya hall.

Vihāra VII — This is situated to the east of the above monastery. There is a rectangular court yard in it with a pillared maṇḍapa. A passage from this leads into another vihāra enclosed by high walls.

Vihāra VIII — This vihāra is on site III.

Vihāra IX — This monastery is situated on site VI. It contains a main stūpa and two votive stūpas. It has four cells on each side.[270]

IX. RELICS AND RELIC CASKETS

Several of the Buddhist monuments of Āndhradēśa were raised over the corporal remains of the Buddha and other Buddhist teachers. The relics of these great men were preserved very carefully in caskets and enshrined in stūpas. When these stūpas were excavated, these relics and caskets were brought to light. Some of these are being described below:—

ŚĀLIHUṆḌAM

About 12' west of the large stūpa on the local hill there are the remains of two smaller stūpas, about 25' in diameter. One of these contained a relic casket, 14'×12"×5". Inside it was a rectangular cavity, 5"×5"×3". This cavity contained a handful of dust. In all probability this belongs to some great teacher who had his abode in the local tīrtha.[271]

RĀMATĪRTHAM

Caitya hall I in this tīrtha contained in its apse a small stone caitya. There was a relic casket in the centre of this caitya.[272]

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[270] Arch. Sur. Ind. Memo. nos. 54 and 71; Nag. Souv. pp. 55-63

[271] *Ibid*

[272] ASR 1910-11, p. 79.

The stūpa at the end of the southern row of cells found near caitya hall I, contained a chamber, 7' 7″ square, in its centre. It is likely that a casket containing relics was placed in it and worsipped.[273]

There was a stone relic casket of the shape of a stūpa in the caitya found in the apse of Caitya hall IV.[274]

A small stone relic casket was also found in the caitya of caitya hall V.[275]

ŚAṄKARAM

There is a rectangular temple below the north-eastern corner of the platform of the great stūpa on Bojjannakoṇḍa. To the north and west of this temple there are rows of rock-cut caityas. In two of them relic caskets of stone, of the shape of a stūpa, were found.[276]

GUṄṬUPALLI

There is a group of ruined stūpas on the hillside here and these are of varying sizes and modes of construction. One of these contained a stone relic casket. Another stūpa contained a round stone box with a knob on its lid.

In this tīrtha there is a small stūpa built of cut stone blocks. This contained a relic casket of stone, cylindrical in shape, with a moulded base and rim. It is 1' high and 1' in diameter. Inside it is a cavity 6½″ × 5½″. In this cavity was found a smaller copper vessel, a large white crystal bead, a miniature alms bowl made of gold and two tiny gold flowers.[277]

GUḌIVĀḌA

Four stone relic boxes are reported to have been planted at the four corners of the stūpa found here. Each of them was 2' × 1'6″ and made of stone slabs. There was a casket inside each of them. Each box had a knob on the lid.[278]

GHAṄṬAŚĀLA

There was brick work alround the stūpa of this place. Below it there was a well filled with earth. In it was a broken pot. This pot

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273. Ibid p. 80
274. Ibid p. 82 and pl. XLIII fig. 12
275. Ibid and pl. XLIII. fig. 13
276. ASR 1907-08 p. 187
277. MAR 1916-17, pp. 32-33
278. Rea-SIBA p. 19

contained small lead coin, a pentagonal blue and white crystal bead and three small beads. Below this there was a second pot, 4½″ in diameter, and a third glazed pot, 1 3/4″ high and 2¼″ in diameter. In it were found two small pieces of bone, a hexagonal white bead, six pearls, two yellow crystal pieces and two bits of gold leaf.[279]

BHAṬṬIPRŌLU

Three relic caskets, very carefully preserved, were obtained from the well-like part in the centre of the mahācaitya of this place.

The first casket[280] was found above the summit of the mound in 1892. It is a stone casket with a lid, 8″×11″×2′ 6″. It has a rectangular cutting, 11″×8″×2½″. Below it there was another slab, 2′ 3″×1′ 10″×1′ 3″. On the upper surface of the lower slab there is a cavity, 5″ deep, circular at bottom but rectangular at the top, with a raised rim fitting into the hollow of the lid slab. There is an inscription on the smooth upper surface of the lower slab. Inside the cavity between the two slabs were found a globular black stone relic casket with a copper ring, bits of copper, a small bead, two double pearls, two small semi-spherical metal cups fitting into each other, a hexagonal crystal with convex sides inscribed on the sides, two thin plates of gold stamped with the *triratna* symbol, four gold flowers of eight petals, and gold beads. The globular casket is 4½″ high and 4½″ in diamter. There is a cylindrical cavity inside this. In it is a crystal phial, 2½″ in diameter and 1¼″ high. Inside the phial is a bone relic, ½″ broad. Along with this phial were found nine small gold flowers, fourteen hollow gold beads, four copper flowers, nineteen small pierced pearls and twenty-two small silver coins arrayed at the bottom in the form of a *svastika*.

The second casket[281] was found 2′ 6″ below the first. The covering stone of this casket is 2 3″×2′×10″. On its top is a circle, 7½″ in diameter and raised ½″ above the surface. The inner side is smooth and has a circular space, 1′ in diameter and 1½″ deep. In this circle there is an inscription of nineteen lines and outside there is another in two lines. Below this stone is another, rectangular in shape, with rounded corners, measuring 1′ 8″×1′ 4″×1′. It has on its upper surface a circular hole, 6¼″ deep and 7½″ in diameter. The edge of the upper part of the hole is raised by a rim, 1½″ broad. Around and outside the rim is an inscription in two lines. Inside the cavity in the lower stone filled with

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279. Ibid ch. XIII

280. Ibid ch. V

281. Ibid ch. VI

earth there is a crystal phial, 1⅝″ in diameter and 2 3/4″ high. The lid of the phial is of the shape of a caitya. Along with this phial were found 164 gold flowers of eight petals, two circular flowers, a two-armed figure, six hollow gold beads, a gold ring, two pearls, a garnet, six coral beads, one oval shaped crystal bead, two octagonal beryl drops, a miniature copper umbrella and an inscribed silver amulet.

The third casket[282] was found one foot below the second. Its covering stone is 2′ 3″ across and 11″ thick. In its inner side is a circular space, sunk ½″ below, with an inscription in eight lines. The lower stone is a square 2′ 5″×2′ 3″×11″. On its upper surface is a circular cavity 5¾″ deep, 7½″ in upper diameter 5″ diameter, at the bottom. Around the cavity is a rim, 2¼″ broad, with a circular inscription in one line. Inside this cavity, there was a crystal phial with the upper part of its lid shaped like a stupa. There is a cup shaped hollow in this phial, 2⅛″ in diameter, and 3″ deep. Very near the phial was a miniature relic casket made of beryl, .75″ high. It contained three bones, two amathyst beads, a yellow crystal bead, a small yellow hexagonal crystal drop, another white hexagonal crystal drop, six pearls, thirty two pierced seed pearls, thirty two gold flowers, a two armed figure and a few bits of copper.

AMARĀVATI

The mahācaitya of Amarāvati is said to have been raised over a *dhatu* of the Buddha but the excavations on the stūpa mound did not lead to the discovery of any relic casket. The mound containing the mahācaitya was excavated several times by the local people before official excavation was undertaken. In all probability, the relic casket might have been placed not at the bottom but in the harmikā above. It might have been found by the local people during the course of sporadic excavations and disposed of.

But excavations conducted during 1908-09 round about the stupa brought to light a relic casket.[283] Several brick walls were unearthed near the south gate to the west of the mahācaitya. A round object imbeded in a ball of mortar was found here. It was about 6″ in diameter. When opened, it was found to contain a globular pottery relic casket with a lid. Inside it was a gold reliquary in the form of a stupa, 3½″ high, surmounted by an umbrella. Inside this reliquary was a small piece of bone with six thin gold leaf flowers.

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282. Ibid ch. VII

283. ASR 1908-09 pp. 88-91

Excavations conducted in the Nāgārjunakoṇḍa valley brought to light several relics.

The mahācaitya was raised over a *dhātu* of the Buddha as the inscriptions testify. This *dhātu* was found very carefully preserved in a casket[284] placed in one of the chambers at the bottom of the monument. The outer container was a small pot which was crushed while the chamber was being filled with earth. On the surface were a few tiny white crystal beads and a tiny gold box. Besides these, the pot contained a fragment of a bone placed in a small gold reliquary, ¾″ in diameter. This was placed in a silver casket, shaped like a miniature stupa, 2½″ high along with gold flowers, pearls, garnets and crystals.

The second casket[285] was obtained from stūpa III. It contained a tiny bone relic placed in a small gold reliquary which was in a second gold receptacle, shaped like a miniature stupa. This second receptacle was placed in a round silver casket, 3″ in diameter, along with a few gold leaves, pearl and coral beads. The silver casket was placed in a pot.

Stūpa IV contained some relics.[286] These were water pots, food bowls and begging bowls. Twelve water pots, with inverted food bowls placed over them, were found along with six large begging bowls. The pots contained mixture of bone-ash and fine red earth. These were obviously the remains of twelve monks. There was another globular pot, 9″ high. In it was found a small silver casket, shaped like a stupa and 2½″ high. Inside this was a tiny gold reliquary, ¾″ in diameter.

Stūpa V contained the relics of monks residing in Monastery III.[287] There were only water pots and bowls and no reliquaries in this stūpa. The ashes preserved in pots must have been those of six monks.

Stūpa VI contained a small gold reliquary containing a tiny piece of bone, a crushed silver casket, a few pearls, coral beads and gold leaf flowers.[288]

Stupa VIII contained the finest and best preserved relics. There was a stone casket[289] shaped like a stūpa, 1′ 4″ high, with the tee and umbrella complete. This casket is made of four separate pieces of stone and the dome is ornamented with the garland device. Inside it was a pottery casket, 6″ high, covered with a pale green glaze. This contained a copper casket, 4″ high. Within this was a silver casket, 2″ high containing a gold reliquary, also of the shape of a stūpa and 1½″ high. This gold reliquary contained a bone relic, gold lotus flowers, and a few pearls and coral beads.

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[284] Arch-Sur. Ind. Mem. no. 54; pl. XIII. d. and p. 17

[285] Ibid p. 19

[286] Ibid p. 20

[287] Ibid pp. 20-21

[288] Ibid pp. 21-22

[289] Ibid p. 22

A Pūrṇaghaṭa made of limestone[290] was obtained from one of the cells of a monastery during the course of excavation conducted during 1935-38. The vessel is 15″ high and 10″ in diameter. It contained two teeth and one wisdom tooth.

X. SCULPTURES

Excavations conducted on ancient Buddhist sites and stūpa mounds have brought to light numerous fine sculptures which constitute an important part of the sculptural and artistic wealth of India. Most of these are found on casing slabs, that once adorned the stupas and uprights, beams and cornices that formed parts of the railings that were erected round the stupas, Some of these sculptures are comparatively simple and crude and belong to the centuries before Christ while others are finely executed and ornate and belong to the early centuries of the Christian era. The sculptures found at Amarāvati and Nāgārjunakoṇḍa are the most numerous. These have been fully described and illustrated in several authoritative works. The sculptures obtained from other places have yet to be studied. The following places contained sculptures of the Buddhist epoch :—

ŚAṄKARAM

The caves and numerous niches and semi-circular cuttings found on the face of the Bojjannakoṇḍa contain many sculptures and carvings. The following are important :—[291]

1. *A huge seated image of the Buddha*: This is found in the semicircular recess which surmounts the architrave of the entrance to cave no. 2.

2. *Chauri bearers*: These are found on the two central pillars of the caitya hall on either side of the caitya.

3. *Seated Buddha*: This sculpture is found in a niche to the right of the doorway of cave no. 1. The Buddha has a standing worshipper on either side and a flying celestial being on each of the upper corners.

4. *Seated Buddha with attendants*: These are found in a semicircular recess over the entrance of cave no. 2.

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[290] Nag. Souv. p. 59

[291] ASR 1907-08 pl. LXI

5. *Buddha seated on lotus*: This sculpture is found on the right and left end walls of the vestibule of cave no. 2.

6. *Buddha being worshipped*: This is found on the inner wall of the vestibule. The centre of the wall opposite the outer door is occupied by another big sculpture of a similar description.

7. *Seated Buddha*: This sculpture is to be found on the back wall of the inner chamber in a square recess. The Buddha is attended by dvārapālas.

8. *Buddha panels*: These are found in the three compartments into which the two side walls of the inner chamber are divided.

9. *Seated Buddha*: This is carved on the back wall of a cave in the rock at the right end of the platform behind cave no. 2.

10. *Seatd Buddhas*: These figures are found in a semicircular niche near another rock-cut platform at the northern end of the platfrom mentioned above.

11. *Seated Buddha*: This sculpture is found on the inner back wall of a cave on the slope of the hill below the great stūpa to its north-west.

12. *Man seated on fish*: This is found on the side wall of a chamber which is in continuation of the above cave.

ALLŪRU

Excavations conducted in 1926 on the stūpa mound in this village brought to light many sculptured slabs that adorned the stūpa. The following sculptures are important :—[292]

1. *Stūpa casing slab*: In the centre of the sculpture is a monk standing with a dwarf before him-carrying a bowl on his head. A woman is seated behind the *bhikṣu* with cakes in one hand and the other hand raised towards the *bhikṣu.*

2. *Stūpa casing slab*: The upper part of the slab is missing. Two deer are to be found in the lower part. In all probabilty this slab contained a representation of the Dharmacakrapravartana.

GUMMAḌIDUṚṚU

The main stūpa discovered here was adorned with sculptured marble slabs. The bigger slabs which formed the casing contain representations of a stūpa while the smaller ones which adorned the drum of the stūpa contain a variety of sculptures of which the following are important :-[293]

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[292] Ibid 1926.27 p. 152

1. *Nativity and seven steps*: The Buddha is represented in this sculpture as a stalwart young man lounging forward with his right foot set on a lotus.

2. *Chaddanta jātaka*: A man is shown here holding two tusks of an elephant before a woman.

3. *Buddha protected by Nāga Mucilinda*: This sculpture is executed inside a circular medallion.

4. *Śibi jātaka.*

5. *Vessantara jātaka.*

6. *The Buddha under the Bōdhi tree.*

7. *Māra's assault.*

8. *Birth of the Buddha.*

9. *Māyā's dream.*

10. *Subjugation of Nalagiri.*

11. *A long frieze showing a king with musicians, a royal procession and pairs of human beings.*

GHAṆṬAŚĀLA

A number of marbles were found lying outside the stūpa projection in the south while the excavations were in progress in this village. The following marbles are important :[294]

1. *Panel of Buddhapādas* : There is a scroll of lotus flowers behind the heels and dharmacakras surmounted by the svastika and triratna on the soles.

2. *Fragment of a rail*: In the extreme left is a pillar surmounted by a dharmacakra. To its left is a stout garland in the shape of a wave.

3. *A pier*: This contains a beautifully decorated vase with a fine lotus creeper issuing out of it.

4. *Another pier*: This contains a throne with a foot rest before it. There are two lotus shaped pillows in the throne. From either side of the throne two lotuses emerge to the sides. There is a pillar surmounted by dharmacakra behind the throne.

5. *Another pier*: This contains an octagonal portion in the middle and half lotus medallions below and above it.

6. *Carved band*: This is a circular band with a cylendrical hole

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[293] Ibid pp. 153-154

[294] Rea-SIBA, pls. XV, XVI, XVIII, XIX, XX, XXII, XXVI, XXVII, XXVIII

in its centre. It contains three rows of sculpture. The lower row contains an open lotus frieze. The central row has a frieze of animals, elephant, tiger, cow, deer, horse, lion, buffalo and boar.

7. *Stūpa slab.*

8. *Another stūpa slab*: This contains a peculiar representation of Mārā's assault. There is a frieze of animals at the bottom. In the centre above, there is a foot rest and a throne with two lotus shaped pillows in it. Above the throne there is a bōdhi tree. To the proper right of the throne are a man riding an elephant, many wild animals, men wielding weapons and women in tempting poses. To the proper left all the men and women are shown as returning saluting the throne.

JAGGAYYAPĒṬA

The stupa of Jaggayyapēṭa is a very old monument and the few sculptures that adorned it rank among the oldest Buddhist sculptures found in Āndhradēśa. The following sculptures deserve special notice :[295]

1. *Pilaster on a slab*: There is a double lotus at the base. Above it is a man standing on a *makara*. Above there is another double lotus. Over this is the capital with two winged animals.

2. *Another pilaster*: The sculpture on this is the same as on the above one; except that the standing figure is that of a woman.

3. *Another pilaster*: Same as above. The woman here stands cross legged.

4. *Stūpa slab with a Puṇyaśāla.*

5. *Slab showing cakravarti Māndhāta.*

BHAṬṬIPRŌLU

A number of sculptures were obtained during the course of excavations around the stupa. The following are important :[296]

1. *Pilaster on a slab*: The capital of this pilaster contains horses and riders.

2. *Slab*: This contains the lower part of a standing figure and a pilaster to the proper left.

GŌLI

Excavations conducted on the stupa mound in this village brought to light a stūpa adorned with sculptured marbles. From their style these sculptures are ascribed to the fourth period of Amarāvati art. These sculptures relate to the following subjects :[297]

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[295] Ibid pl. LIII, figs. 14, 15, 16; pl. LV, figs. 2, 3

[296] Ibid pl. VII, fig. 1, 2; pl. VIII, pl. IX

1. *Buddha sculptures*: Buddha's visit to Yaśōdhara, Nalagiridamana, Māra's assault, Sujāta feeding the Bōdhisatva, the First sermon, stupa worship.

2. *Jātaka sculptures*: Vessantara Jātaka, Mātṛpōṣaka jātaka, Śaśa jātaka.

Miscellaneous sculptures: Caitya slabs, Nāgarājas, Mithunas etc.

AMARĀVATI

The mahācaitya of Amarāvati was one of the most beautifully and profusely sculptured monuments of ancient India. The uprights, cross bars and cornice of the railing and the numerous casing slabs and the dome of the stupa were filled with intricate sculpture and carving. These sculptures have been carefully studied and described, They can be conveniently divided into three broad divisions-sculptures depicting events in the life of the Buddha, sculptures depicting Jātaka stories and miscellaneous sculptures. Important sculptures of all these varieties are being mentioned below :[298]

Buddha sculptures: The shooting contest, conversion of the Jatilas, story of Anguḷimala, quarrel over the relics, Māyā's dream, the Temptation, the Buddha and the Nāgas, Mahābhiniṣkramaṇa, opening of the stupa of Rāmagrāma, descent of the Bōdhisatva, interpretation of Māyā's dream, Translation of the bowl, the Enlightenment, the First Sermon, Conversion of Yasa, Conversion of Buddhavagga, Birth of Rāhula, preaching to the Śakyas, Conversion of Nandā, Nalagiridamana, visit of Ajātaśatru, Miracles, preaching to Māyā in heaven, division of the relics, Sujāta feeding the Bodhisatva and Rāhula's inheritance.

Jātaka stories: Abhigunḍika jātaka, Bhuridatta jātaka, Chaddanta jātaka, Culabōdhi jātaka, Ghōsala jātāka, Kavikumārāvadāna Khadirāṅgāra jātaka, Mahilāmuka jātaka. Losaka jātaka, Mahāpaduma jātaka, Māndhātṛ jātaka, Mora jātaka, Sarvaṁdadavadāna, Somanasaka jātaka, Suruci jātaka, Vessantara Jātaka, Vidhurapaṇḍita jātaka.

Miscellaneous: Yakṣas, Yakṣis, Kinnaras, Dwarfs, Vṛkṣacaityas, Buddhapādas, Triratnas, Dharmacakras, Buddha worship, worship of the Bōdhi tree, dharmacakra and triratna, symbolic worship of the Buddha, decorated vase, garland frieze, lotus medallions, stupa slabs and Mithunas.

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[297] Madras Museum Bulletin-new series vol. I-pl. i.

[298] Burgees-Buddhists stupas of Amarāvati and Jaggayyapēṭa; Sivaramamurthi-Amaravati sculptures in the Madras Museum.

The sculptures obtained during the course of excavations on the stūpa site are distributed widely. Some of them are in the British Museum, London; some are in the Government Museum, Madras; some are to be found in the protected shed *in situ* and a few are to be found at Bezwada and Masulipatam and in the Hyderabad Museum.

NĀGĀRJUNAKOṆḌA

Excavations conducted on the Buddhist sites in the Nāgārjunakoṇḍa valley have brought to light more than 500 marble sculptures. These can be conveniently divided into Buddha sculptures, Jātaka sculptures, stūpa slabs, historical sculptures and Miscellaneous sculptures,[299]

Buddha sculptures: Prediction about the Buddha's birth, Conversion of the Śākyas, conversion of Nandā, Gift of earth, Siddhārtha in the garden, Enlightenment, subjugation of Apalāla, Transport of the relics, Visit of Indra, First Sermon, Conversion of Upaka, Nāga of the mango ferry, conversion of Āḷavaka, conversion of king Kappiṇa, Nativity and seven steps, presentation of the child, Mārā's assault.

Jataka sculptures: Ummagga jātaka, Chāṁpeyya jātaka, māndhātu jātaka, Śibi jātaka, Daśaratha jātaka, Mahāpaduma jātaka, Ghaṭa jātaka, Dighitīkōsala jātaka.

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[299] Arch. Sur. Ind. Mem. nos. 54 and 71.

BUDDHIST SITES AND ANTIQUITIES OF TELINGĀNA

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Buddhism had a glorious existence in Telingāna and this region abounds in Buddhist sites and antiquities. I am describing below three of the important sites and the antiquities obtained from them.

KOṆḌĀPURAM

The village of Koṇḍāpuram is situated in the Kalabgur taluk of the Mēdak district. The ancient site is to the south of the village and is of the shape of a big mound rising to an average height of about thirty feet from the level of the surrounding ground. This circular mound covers an area of 84 acres. Two streams, one of them perennial, flow to the east, west and north of the mound and make it a virtual island during the flood season. Very near the mound are plutonic rocks and a continuous range of hills farther beyond. To the north-east is a laterite hill which abounds in quartz and to the south-east a number of old rock-hewn caves.

Several antiquities and structural remains have been brought to light during the course of the excavations conducted on this site. The important finds include 1800 Āndhra coins, sixteen complete pieces of terracotta armulets, which are exact copies of Roman coins of the first century A. D., a dozen terracotta impressions of seals, portions of a bowl bearing two letters in Brāhmī which are of a date not later than the second century of the Christain era, carved pieces of limestone, punchmarked coins, pottery of various designs and kinds, terracotta figurines and remains of religious and secular buildings.

The buildings discovered at Koṇḍāpuram are of two kinds, secular and religious. The religious buildings consist of stūpas, caitya halls and monasteries. Foundations of two caitya halls, three stūpas and three monasteries have been found. The caitya halls are apsidal at one end and one of them contains a small caitya in the apse. Two of the stūpas are 21 feet and 19 feet respectively in diameter. One of the monasteries contains seven cells, each about 11'×10'.

The secular buildings seem to have been intended for industrial purposes. Considerable quantity of slag, two furnaces, moulds of coins, terracottas and beads have been found in this place. The buildings consist of metallurgists' shops, pavements, depositories and furnaces. The shops are rectangular and have pavements made of brickbats. They must have had roofs covered with tiles. Three single depositories and two double depositories have been found in this area. All these are built underground with brick and mud. One of them is about 20' deep and its floor is paved with bricks.

The coins obtained from the ancient site of Koṇḍāpuram are of great importance. There are among them many new varieties of lead, copper and potin coins of the Sātavāhanas. Many coins of Gautamīputra Sātakarṇi and Pulumāvi have been picked up from the surface. Other coins belong to the contemporaries, feudatories and successors of the Sātavāhanas. There is one gold coin of Augustus. Many silver punchmarked coins were also obtained. Some moulds of the Sātavāhana coins were found here and this may be taken to indicate the existence of a provincial mint at Koṇḍāpuram. Some other moulds found here seem to have been used for minting the punchmarked coins.

Large quantities of ancient pottery have been obtained during the excavations at Koṇḍāpuram. We have been able to obtain pieces of porcelain, and figures made of kaolin, a pure white clay out of which porcelain is made. In some cases the objects made out of this substance are painted with lasting colours while in others they are coated with a thick slip. Other pieces were made out of a variety of clay highly lavigated and reddish in colour. Vessels intended for ordinary use were made of a variety of clay which turned red or pink during the course of firing. The red tint was obtained by the use of red oxide while a mixture of manganese yielded a chocolate hue. The paintings on the pots are of several varieties like geometrical designs, tridents, the Brāhmi letter *ta* and floral devices. Moulded vessels have the semi-lotus device on the neck or waiste and flutings below the neck.

The terracotta figurines found at Koṇḍāpuram are of fascinating beauty. Some of them are hollow and the others solid. The hollow variety are made of kaolin and painted with the green, red and yellow colours. Three figures with a dove perched on the left hand and three holding the *triratna* symbol are of particular importance and beauty. These figures throw welcome light on the headdresses, ornaments and costumes of the ancient period. There are also the figures of animals like the horse, lion, bull and the dog. The solid variety of these terracottas are made of clay mixed with sand. They were coated with a light red slip before being placed in the fire.

Many ornaments have been found at Koṇḍāpuram. About two thousand beads have been obtained from all over the area. They are of lapis-lazuli, carnelian, onyx, jade, rockcrystal, amethyst, glass, shell and clay. The bangles found here are made of terracotta, shell, ivory, copper and glass.

GĀJULABAṆḌA

The site of this name is situated in the village of Eṭūr in the Sūryāpēt taluk of the Nalgonda district of the Hyderabad State. It is about a mile from the road leading from the Janagōn Railway station to Sūryāpēt and about five miles from Paṇigiri, another Buddhist site. The ancient site at Gājulabaṇḍa is on a rock about fifty feet high. There is a huge heap of debris on this site which contains many potsherds and brickbats. On the basis of their designs and paints these potsherds can be ascribed to the later Sātavāhana period. A small Āndhra coin of the elephant and svastika variety has also been found here. A piece of pottery bearing three Brāhmī letters of the first or second century A. D. has also been obtained from this place.

Some remains of buildings have also been found on the rock at Gājulabaṇḍa. A stūpa of the wheel pattern, about thirty feet in diameter, has been exposed on the southern side of the rock. The foundations of a caitya hall are to be found on the western side. The hall is 24 feet long and 12 feet broad and faces the east. Traces of a stūpa have been found near the north-western wall of this building.

The pottery discovered at Gājulabaṇḍa is of the same type as that found on other Āndhra sites. In most cases it is made of highly lavigated clay of extremely soft texture which turns pink or light black after being burnt. The slip most commonly used on unpainted pottery is of a dark red variety. Painted pottery contains a large variety of geometrical and floral designs.

Some fine specimen of the plastic art have also been found here. Human heads executed in stucco are very beautiful. They show a highly developed skill in modelling, a lively imagination and a fine technique.

PAṆIGIRI

This village is situated about thirty miles from the Janagaōn Railway station on the Sūryāpēt road. There is a hill in this village, about 500' high, covered over by brickbats. Preliminary excavations on this site have brought to light numerous Buddhist antiquities and structures.

The main site contains the remains of extensive brick works. Some of them have walls, three feet thick. Most of these brick structures, containing remains of chambers, surround a quadrangle. A number of broken tiles recovered from this area show that it was a monastery with a tiled roof.

A few pieces of sculpture have also been obtained from this area. One of them is a human bust with beautiful decorations and with a face highly expressive. Another piece of sculpture is a mutilated railing bar, an upright. It is carved on three sides. The front part contains a full lotus medallion with a frieze below containing the figures of a man, a bull and an elephant. The left side contains a semi-lotus medallion with the figure of a human being below. The lotus design is repeated on the right side and below it is a lion frieze. A marble slab which must have been part of a stūpa casing, contains the figure of a stout and well ornamented being with extremely short legs. The frame of the slab contains beautiful scroll work. Two marble pieces, obviously parts of a railing, have also been found here. One of them contains two uprights and a third one is broken. The base and top of one of them bears the half lotus medallion while its central portion is octagonal. The second upright contains two half lotuses at both ends and a full lotus in the centre. The top margin contains a lion frieze. Another railing piece has fine scrolls and other designs and animal friezes.

Many other sites containing antiquities and remains of structures of the Buddhist epoch have been found in Telingana. A detailed examination and careful excavation conducted on these sites is bound to yield very valuable results.

MONOLITHIC STŪPAS OF ĀNDHRADĒŚA

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This variety of Stūpas are a peculiar feature of Āndhra Buddhist architecture. Stūpas built of bricks were the common structures everywhere. Stūpas cut out of living rock are to be found in the Buddhist cave monuments of Ajanta, Ellora and western Deccan. But these are found in Caitya-halls. In the Buddhist tīrtha of Śankaram, in Āndhradēṣa, rock-cut Stūpas are to be found in such large numbers that this stands out unique in that respect, among all the Buddhist tīrthas in India. These stūpas are to be found on both the Bojjannakoṇḍa and Lingālameṭṭa, though the largest number is on the latter. Rock-cut stūpas in Caitya-halls are also to be found in the tīrthas of Guntupalli and Rāmatīrtham.

RĀMATĪRTHAM

The village of Rāmatīrtham is eight miles north-east of Vizianagaram. Towards the north of the village is a range of precipitous hills of bare solid rock. One of them is called Gurubhaktakoṇḍa. On its northern side it has extensive ruins of a Buddhist settlement. One of them is a Caitya-hall in the centre of which stands a stone stūpa, measuring 5' in diameter at the drum and 7 feet in height[1]. The stone dome was white - washed. There is a double stepped base at the bottom, built entirely of brick. In the centre of the cylinder of the Stūpa there was a relic casket. In the centre of another Catiya Hall, to the east of what was a vihāra, is another rock-cut Stūpa with a diameter of 9 feet.[2]

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[1] *ASR* 1910-11 p. 79.

[2] *Ibid* pl. XLI. c.

SAṄKARAM

A large number of monolithic stūpas of various sizes are to be found on the hills called Bojjannakoṇḍa and Lingālameṭṭa at Saṅkaram in the Vizagapatam Dt. The village of Śaṅkaram is about one mile from the Anakapalli Railway Station.

Bojjannakoṇḍa: In the centre of the catiya hall in the west face of the eastern hill is a rock-cut stūpa, standing on a square platform, with a simply moulded base. The platform fills up the entire space between the four central piers. The stūpa itself is a flat cylinder and measures 4' 3″ in diameter. It has a circular moulded base and cornice. The dome of the stūpa is surmounted by the remains of a tee.[3]

On a platform situated slightly below the Caitya temple I are two rows of six small rock-cut stūpas with a diameter of 2' to 4'[4]. The detached boulders below this platform are cut into ten stūpas, 4' to 9' in diameter.[5] Three stūpas, irregularly placed, are to be found on a rock-hewn platform above Caitya Temple I.[6]

At the back of the right end of the above platform and in front of cave III are to be found five stūpas.[7] Below this platform, at its northern end, there is another platform on which stand five large stūpas.[8] There are some more detached stūpas cut out of large blocks of stone on the hill side above.

There is an extensive rock-cut terrace on the summit of the west ridge of the hill. On this are a large number of stūpas of varying sizes, arranged in irregular groups.[9] Some of them are 1' in diameter. Some are low. Others have an elongated drum. There are 54 stūpas, 2' diameter, and 2' high. The largest is 10' 4″ in diameter and is 4' 5″ high.[10] It is surmounted by a bulbous dome and a square tee. To the right of this stūpa is another, resembling a column, with a diameter of 4' 2″ and a height of 11' 8″. Over the tee of this stūpa is another small stūpa - an unusual and unique feature[11] At the north end of this platform and housed in a brick building are four stone stūpas at the four corners. Here, on a lower level, is a stone stūpa, 6' 2″ in diameter.[12] Further to the right is a small detached stūpa on a terrace extending southwards along the west face of the hill.[13] To the north of the terrace is another picturesque group of stūpas.[14]

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[3] ASR. 1907-08 p. 152.

[4] Ibid p. 153.

[5] Ibid.

[6] Ibid.

[7] Ibid p. 154.

[8] Ibid.

[9] Ibid. pl. LI., a and b.

[10] Ibid. pp. 154-155.

[11] Ibid. p. 155.

[12] Ibid.

[13] Ibid.

[14] Ibid.

The biggest of the rock-cut stūpas on the western ridge of the hill is the Great Stūpa. It has a square rock-cut basement, 11' 9″ high, 70' 6″ from north to south and 76' 6″ from east to west. The upper circular portion of the rock of the stūpa is 7' 6″ in height from the basement. Above this cylindrical drum is an inset, 2' broad. Over this is the convex part of the rock dome 60' in diameter. The remaining portion is 4' 7″. The tapper is 9″ from the vertical.[15] Just by the side of the platform of this stupa is a small monolithic stūpa.

To the north of this big stūpa and on a terrace are 25 stone stūpas of varying sizes, from 1' to 5' in diameter.

On the eastern side of the Great Stūpa are four stone stupas, 2' in diameter, and enclosed by brick structures.[16]

On the slope of the hill, below cave 4, there are a number of detached stūpas and also groups.[17]

Near the centre of a row of cells running from east to west, beyond the caitya temple at the eastern end of the summit, is a rock-cut stūpa, 5' 6″ in diameter and 5' in height.[18]

There are a number of terraces beyond the southern row of cells. They are mostly occupied by monolithic stūpas.[19] Down the hill in front are a large number of rock-cut stūpas irregularly placed. Near the base of the hill to the south-east is a group of four stūpas.[20]

Lingālameṭṭa :—On the eastern half of the hill there are numerous stūpas including a group of six[21].

To the west of the eastern portion of the hill is a saddle. The rock on its summit and eastern slope has been cut into 30 stūpas, 3' to 4' in diameter.[22] Along the western slope of the saddle there are 38 stūpas.[23] The upper part of the slope contains a large number of structures. Almost every available block of rock has been cut into a stūpa. There are 8 parallel lines containing 200 stūpas. They stand on rock-cut platforms. The smallest of them is 15″ in diameter and the largest about 5'. Their drums have moulded bases and cornices with pilasters around. To the south of these are many terraces containing irregular rows of stūpas of various sizes.

Immediately to the west of this group of stūpas there is a rock platform on the west peak of the hill. There are nine small stūpas in this area while to their north there is another group of 23 stupas.[24]

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[15] Ibid p. 156.
[16] Ibid p. 157.
[17] Ibid p. 159.
[18] Ibid p. 161.
[19] Ibid p. 163..
[20] Ibid p. 164.
[21] Ibid p. 165.
[22] Ibid.
[23] Ibid p. 166.
[24] Ibid.

In the centre of a cave slightly below the north side of the west summit, is a monolithic stūpa with a low tapering circular base, 4' in diameter, a bulbous dome and a square-stepped *tee* surmounted by a small umbrella post.[25] To the right of this cave on a raised recessed platform stands a monolithic stūpa, 6' in diameter.[26] To its left, on a higher platform, are two stūpas. To the left front of the cave and at a lower level are two rows of stūpas of varied sizes.[27]

In a hollow in the rocky wall at the west termination of the west ridge is a small rock-cut stūpa.[28] A large monolithic stūpa stands in front of a cave at the base of this rocky wall. The base of the slightly tapering drum of this stūpa is 38' 6" in diameter. Immediately to the west of this is another monolithic stūpa of smaller dimensions. Adjacent to the west of this stūpa are ten stūpas of varying sizes on a platform.[29] Down the slope on the north side, there is a monolithic stūpa, 5' 9" in diameter, while close to it is a miniature stupa, 7" in diameter.

GUṄṬUPALLI

Gunṭupalli is a small village, 6 miles west of Kāmavarapukoṭa, in the Ellore taluq of the west Godavary Dt. About a mile to the north of the village is a small sand stone hill. In the centre of the hill is a a horse-shoe shaped ravine, to the south of which is a rock-cut Buddhist temple containing a monolithic stūpa and a vihāra. This monolithic stupa which stands in the centre of the Caitya-hall, occupies nearly one half of the entire chamber. The drum of the stūpa is 11' 8" in diameter and rises to a height of 3' 9". On the top of the drum is a hemispherical dome, 9' 2" in diameter and 4' 9" in height. The total height of the stūpa from the floor to the top of the dome is 8' 6". Close to the caitya hall there is a group of stūpas. One of these is a rock-cut votive stūpa.[30]

These rock-cut stūpas of varying sizes and methods of construction are of great importance in the development of Buddhist architecture in Āndhradēśa.

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25. Ibid pp. 166-67.
26. Ibid p. 167.
27. Ibid.
28. Ibid.
29. Ibid p. 168.
30. MAR.1916-17, pp. 30-36.

NĀGĀRJUNAKOṆḌA

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SUPERINTENDENT OF ARCHAEOLOGY,
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Of the early historical remains of Āndhra, so far discovered, a mojority are Buddhist and of them next to those of Amarāvati the remains at Nāgārjunakoṇḍa[1] are most widely known. Nāgārjunakoṇḍa, the largest and the most important Buddhist settlement in South India, is situated at a distance of about 14 miles from Macherla in the Palnad Taluk of the Guntur District. Ever since its discovery in 1925-26 by Mr. Rangaswami Saraswati of the Epigraphical Branch of the Archaeological Survey, it has been subjected to intense exploration and excavation. Messrs. Hamid Kuraishi, Longhurst, Khan and Ramachandran had worked on this famous site and made valuable discoveries. Their excavations have revealed to view no· less than eleven *Stūpas* and *Vihāras* besides huge quantities of beautiful sculptured slabs, inscribed pillars, coins and relic caskets.[2] Extensive excavations have recently been undertaken in this valley and nearly seven important sites have been opened and these have revealed to view structural remains, mostly *Vihāras*, *Stūpas*, an assembly hall or stadium, a closed bath, a temple of Hārītī, many Buddhist imags etc. It is generally held that there were two to three phases of structural activity here. The earliest occupation in the valley appears to have been coeval with the Sātavāhana period in the 1st and 2nd centuries A. D. Sātavāhana coins have been found at the lowest levels· Further additions have been made to the structures by the Ikṣvākus who rose to prominence after the fall of the Sātavāhanas in the first half of the 3rd century A. D.[3] and their successors, particularly the Bṛhatpalayanas.

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[1] *Nāgārjunakoṇḍa Souvenir* pl. III

[2] ASR, 1926-27, 27-28, 28-29; *Memoirs* No. 54 & 71

[3] *Indian Archaeology*, a Review 1954-55.

Among buildings sacred to the Buddhists the most important are the *Stūpa* and the *Vihāra*. 'Stūpa' is a derivative from the Sanskrit word *Stūp*, which means a heap or a mound or a monument held in veneration but in the Buddhist texts it is used specifically to denote funerary edifices of distinguished persons. The Buddha is said to have ordained that stūpas might be erected over the ashes of Buddhas, Pratyēka Buddhas, *siṣyas* of the Buddha and Cakravarti-Mahārājas.[4] As such a stūpa is an edifice of great religious importance to the Buddhists. The word *Caitya* is also used to denote a stūpa as it is a monument raised over the corporeal remains. These caityas are generally classified under three heads, *Śārīraka*, when raised over relics, *Uddēśika* when intended to commemorate some important incident and *Pāribhōgika*, when raised over articles used by the Buddha like the bowl, the girdle, and the Sanghātī etc. This classification is believed to have been made by the Buddha himself in the *Parinibbāṇa Sutta*.[5] *Vihāra* designates a monastery or the abode of the monks and may contain a sanctuary with images.[6]

As has been mentioned already Nāgārjunakoṇḍa abounds in these religious structures. Mr. Longhurst's excavations resulted in the discovery of a mahācaitya, several smaller stūpas, four Vihāras, six caityagṛhas, four maṇḍapas, a palace and a stone built wharf. Each monastic establishment was complete and contained as a unit a vihāra for the monks to dwell, one or two apsidal caitya halls enshrining an image of the Buddha and an uddēśika stūpa for prayer and a circular stūpa for worship and circumambulation. On plan the Vihāra is a rectangular courtyard in an enclosure. In the centre would be a stone paved hall or maṇḍapa supported by stone pillars with a row of cells on three sides abutting the outer wall, for the monks to dwell.

Unlike the stūpas of Northern India which are generally solid brick structures, the stūpas at Nāgārjunakoṇḍa are built emulating the form of a wheel with hub, spokes and tyre, complete, all executed in brick. In section this construction resembles an umbrella. The dome rests on a drum, three to five feet high and at the four cardinal points a rectangular platform projects outwards to serve as an altar for the floral and other offerings of the worshippers. In the more important stūpas like the mahācaitya, on each platform there stands a group of five pillars, called *Āyaka Kambas*. This is a peculiar feature of the Āndhra Stūpas. The pillars are supposed to be symbolic of the five important incidents in the life of the Buddha (Birth, Renunciation, Enlightenment, First sermon and Death).

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[4] Kern - *Manual of Indian Buddhism* p. 44

[5] Sivaramamurti - *Amarāvati Sculptures*, p. 20.

[6] Kern, pp. 91-92.

Of the numerous Vihāras and Stūpas referred to in the inscriptions and excavated in the valley the following are the more important and well preserved :

Mahācaitya[7] :

This is the main monument of the valley mentioned in the inscriptions as the 'Mahācaitya' protected by the corporeal remains of the Buddha himself (*Samma Sambudhasa dhātuvara Parigahitasa mahācetiye*). Mr. Longhurst, who had excavated this monument, discovered in it a relic casket containing the '*dhātu*'. The stūpa is said to have a diameter of 106 feet, including the drum. The drum itself is raised to a height of 5 feet and the total height of the stūpa is conjectured to be 70 or 80 feet. Around the base of the drum there is a path, 7 feet wide, with a flight of steps on the southern side. The projected portions of the drum, or Āyaka platforms, are 22 feet in length and 5 feet in width and the lime stone Āyaka pillars were set up in the reign of Vīrapurisadatta at the instance of the royal donatrix, Cāṁtiśrī. The stūpa was provided with a *pradakṣiṇapatha*, measuring about 13′, enclosed by a railing the brick foundations of which only are extant to-day. This stūpa at Nāgārjunakoṇḍa which is simple and undecorated is, according to Mr. Longhurst, a perfect example of a plain Āndhra stūpa. It was built of bricks measuring 20″×10″×3″ and in the usual form of a wheel and covered with plaster from top to bottom.

Aparamahāvinasēlīyā Vihāra :[8]

This Vihāra constructed at the foot of the Mahācaitya along with a caityagṛha by Cāṁtisirī consists of a rectangular open court-yard enclosed by a brick wall. In the centre there is a square pillared maṇḍpa. Alround the enclosure, there are rows of nine rooms on each of the three sides for the residence of monks. Each of these rooms measures about 9′×7′. One of the pillars in the maṇḍapa bears an inscription which refers to the ācāryas of the Aparamahāvinaśēlīya sect.

The attached apsidal caityagṛha consisting of an uddēśika stūpa contains an inscription which records Cāṁtisirī's benefaction.

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[8] Nag. Souv. pl. V. a.

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[7] Pl. V. b.

[8] Nag. Souv. pl. V. a.

Bahusutīya Vihāra[9]

This is situated at the foot of the Nāgārjuna hill at a distance of about 300 yards from the mahācaitya to its north-west. It has a main stūpa with apsidal temples in front and a *vihāra* adjoining it. It was erected a bit later than the Aparamahāvinaśēlīya Vihāra. The pillars are all of lime stone and the upper and lower portions of the shaft are ornamented with the half lotus medallions while the tops are provided with grooves to accomodate the beams. The two apsidal temples, built facing each other, enshrine the uddēśika stūpas. This monastery which was improved in the reign of Bahubala Cāṁtamūla contains maṇḍapas in four cardinal directions perhaps to serve as the main entrances, resembling very much the gateways or towers of the later day temples.

This *Vihāra* was erected by Bhaṭidēvā, the daughter-in-law of Mahārāja Cāṁtamūla I and wife of Sirivīrapurisadatta and mother of Bahubala Cāṁtamūla, provided with all the essentials and dedicated to the masters of Bahusutīya sect.

Culadhammagiri Vihāra:[10]

This is located on the small hillock to the east of the Mahācaitya, locally called Nallarāḷḷabōḍu. It consists of a stūpa, an apsidal temple and dwellings for monks. It is said to have been built by Bōdhisirī, a lady *upāsikā*, in the reign of Sirivīrapurisadatta for the use of the Ceylonese monks. The maṇḍapa in the centre was of wood and no traces of any stone pillars were found. The walls are of brick and plaster and traces of a few plain mouldings are still extant along the plinth of the cells. In one of the cells a large number of lead coins of Āndhras (2nd century A. D.) were found along with a lump of led and a *terracotta* die, suggesting that the monks had here a separate mint of their own. A lime stone image of the Buddha, ornamented pottery and terracotta figurines are some of the other antiquities found here. An inscription engraved on the flooring slabs of the Caityagṛha here, mentions the numerous pious foundations and additions to the existing buildings made by Bōdhisiri. This Vihāra is called the *Culadhammagiri Vihāra* and is said to have been constructed in the 14th regnal year of Sirivīrapurisadatta.

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9. *Nāgārjunakoṇḍa* ins. No. G.

10. Pl. VII a.

Simhala Vihāra[11]

At the eastern extremity of the hillock (Śrīparvata) and on its lower reaches an interesting monastic unit was opened by Mr. Longhurst. This consists of the main stūpa on a raised platform, two apsidal temples, one enshrining an image of the Buddha and the other a votive stūpa, a pillared hall in the centre and cells alround. The rooms are all paved with slabs and the entrances are provided with ornamental balusheds and semicircular moonstones. To the east of the vihāra as an adjunct, are the kitchen, dining halls and store rooms, all in a beautiful state of preservation. The main stūpa here was a Śārīraka Stūpa and was built over the relics of some important divine of this monastery.

Mahiśasāka Vihāra:

This Vihāra with the stūpas is located on the top of a rocky hillock at the foot of Nāgārjuna hill and comprises a square pillared hall measuring about 60′ and a row of 20 cells alround. One of the pillars bears an inscription recording the foundation of the vihāra. The vihāra was built by Mahādēvī Koḍabalisiri, the grand-daughter of Mahārāja Siri Cāṁtamūla and wife of the Mahārāja of Vanavāsa, in the 11th year of Mahārāja Bahubala Cāṁtamūla for the benefit of the acāryas of the Mahiśāsaka sect. The work was carried out by the Mahādhamma Kathaka Dhaṁmaghōṣa.[12]

Though the stūpas of this monastery had been spoiled by treasure seekers before it was excavated, Mr. Longhurst was lucky enough to discover perhaps the finest and the best preserved relics recovered from Nāgārjunakoṇḍa. They were found kept inside a stone casket shaped like a miniature stūpa, one foot four inches high, with tee and umbrella complete. The tiny umbrella canopy was of stone fixed to the tee with a small iron rod. The casket is made of four separate pieces of stone and the dome is ornamented, in relief with the usual garland device. Inside the stone casket was a pottery-made casket of similar shape, 6″ high, covered with a pale green glaze. This again contained a copper casket, 4″ high and of similar shape. Within that was a small silver casket, 2″ high, containing the tiny gold reliquary in the form of a stūpa, 1½″ high. The latter contained a bone relic, gold lotus and jasmine flowers, and a few decayed pearl and coral beads. This elaborate arrangement made for enshrining the relic shows that it belonged to a person of considerable importance."

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11. Pl. VI b. 12. E. I. XX, pp. 24-25; Longhurst's stūpas Nos. 7 and 8 and Monastery IV

Besides the above, Mr. Longhurst had exposed to view a number of other stūpas, pillared halls, a palace and a wharf. Of these stūpas Nos. 2, 3 and 6 are important as they were all decorated monuments. Most of the sculptures now exhibited in the Local Museum are from these sites.

Excavations were resumed in this valley by Mr. Ramachandran in 1938 when perhaps the largest and the most interesting unit of buildings (a University?) were exposed to view.[13] A stūpa, two caitya halls and a vihāra with a central maṇḍapa, forming a single unit, and to their north a small room, a workshop (school of arts?) and chamber, round outside and square within, were unearthed. The stūpa was 40′ 9″ in diameter while the Āyaka platforms were 9′ 6″ long and 3′ wide. It was encased in lime stone slabs bearing intricate carvings of scenes from the life of the Buddha. The stūpa stands in the centre of an enclosure 66′ 6″ square.

The monastery is located to the east of the stūpa and consists of two apsidal temples facing each other, one enshrining a statue of the Buddha and the other an uddēśika stūpa. The Buddha caitya is 38′ 8″ long and faces south. It must have had a vaulted chamber as in the Kapōtēśvara Temple at Chezerla in the Narasaraopet taluk of the Guntur district. The flooring and steps are of stone and the front step is cut in the shape of a semicircle, usually called a 'moonstone', with an outer border in limestone fitted at the edge. This border which is 8″ in width, contains a frieze in which a procession of animals is carved in bas relief.[14] This architectural member has been developed into a motif of great beauty in Ceylon. Between the legs and on the upper part of the *Padmāsana* of the Buddha image, enshrined in this temple, a gold tube or casket, ¾″ high, containing 95 pearls, bone, ash etc. was found. This find is very significant as it illustrates the ceremony of consecration (Pratisṭhāpana) at the time of the installation of the Buddha image.

To the east of this caitya were exposed three wings of a monastery with a general arrangement of five cells for each wing and a well laid out maṇḍapa, 55′ square, with limestone pillars forming five bays with an outer facing edged by vertical Cuddapah slabs over limestone mouldings. The northern wing of the vihāra appears to have been very important. In one of the cells a limestone *Pūrṇaghaṭa*, 15″ high and 10½″ in diameter, designed in four detachable parts, was discovered. This *Pūrṇaghaṭa* contained two teeth, one wisdom tooth, ¾″ in diameter, and the other from the front file,

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[13] Pl. VI. a,

[14] Arch. Sur. Ind. Mem. No. 71, p. 15.

$\frac{1}{4}''$ in width. According to tradition the tooth relics are believed to be of Ācārya Nāgārjuna, after whom the place is named.

An interesting example of a urinal was discovered at the south-eastern corner of the monastery. This is in the shape of a rectangular socket sloping towards the south. In the centre of the slab was drilled a hole, $\frac{1}{2}''$ in width, through which water flowed into an underground drain which runs to a length of 22′ and empties into a soak pit, 10′ 8″×8′ 3″ formed by alternate layers of rubble, pebble and lime.

To the north of the vihāra and adjoining it is a large hall with three interesting chambers, built round outside and square inside. The purpose of these chambers is not quite intelligible but their location in an open high walled enclosure, enables us to infer that they might be temples for the Buddhist *Triratna*—Buddha, Dharma, and Saṁgha.

Abutting the outer wall of this enclosure and to its north is another vihāra unit which is slightly different in plan from the one described already. This contains only one temple wherein an image of the Buddha was installed. The central pillared hall appears to have been closed by means of a screen wall alround to serve perhaps as a hospital (*Jvarālaya*) of the monastery.

To the east of the vihāra there is a rectangular courtyard with pillared maṇḍapas from which a passage leads into another group of residential buildings. The arrangement of rooms in a high walled enclosure opening into a closed court, a device for assuring privacy, shows that it was meant for the *bhikkuṇis* or nuns of the monastery. There is scope for further excavation in this area.

No account of the earlier excavated remains at Nāgārjunakoṇḍa can be completed without a reference to the sculptures discovered along with them. Nearly 500 pieces of sculpture were discovered like carved beams, upright slabs with vertical arrangement of bas-reliefs, depicting scenes from the life of the Buddha, the Jātakas, local history and tradition. In the execution of these fine sculptures the artists appear to have been inspired by many Buddhist texts - *Jātakas*, *Nidānakatha*, *Lalitavistara*, *Mahāvastu*, *Buddhacarita*, *Sundarananda* and *Sumaṅgala Vilāsinī* etc. The sculptures which are masterpieces of art not only display the Himalayan patience of the artists but also illustrate their mastery in depicting a long story in the synoptic, symbolic and narrative styles.

RECENT EXCAVATIONS

As has been mentioned already, the valley is threatened with submergence on account of the construction of the proposed Nāgārjunasāgara

Dam, and excavations were undertaken as a project in October 1954, to salvage as much archaeological material as possible. In the course of six months of field operation nearly seven sites, covering an area of four acres, were subjected to deep digging and these have disclosed to view four vihāras, one stūpa, two temples and an open air stadium, besides huge quantities of pottery, sculptured slabs, torsos of Buddhist images etc.

The sites of importance among those opened this year are described below:

Site No. III: This yielded a monastery with an open courtyard and with an inscribed potsherd in it, giving the name of the vihāra as "Nakatara" or a Vihāra which is superior to "Heaven." Here was also found an inscribed pilaster dated in the 10th regnal year of the Ikṣvāku king, Vīrapurisadatta, referring to some munificence for the benefit of the Buddhist and other faiths.

Site No. V: This site yielded a very interesting *mahācaitya*[15] of the shape of a wheel, 27′ in diameter, with four spokes meeting at a circular hub. The measurements of this *mahācaitya* are in the proportions of 9″> 18″> 9′> 18′> 27′. It will be seen that this ratio works in multiples of 9. It is also interesting to note that the unit of measurment in Vedic India was also in reckoning of 9. Yet another interesting feature of this *mahācaitya* is that the one exposed to view actually stands on another circular caitya in an orientation which superficially suggests that it was an earlier *mahācaitya*. But it is not so. The whole thing is intentional as one can easily make out from two segments (one earlier and the other later) meeting each other at two points so as to form an elliptical bight. What seems to be the moonstone arrangement in front of the western, *āyaka* platform of this *mahācaitya* is only a part of the old circle, with which the plan of the old *mahācaitya* was described. It should not be understood that by the term older we mean relative age. What is meant is the structure on which the *mahācaitya* under description is located.

It is clear that the people have been at pains to give some attention to this *mahācaitya* both in regard to its correct geometrical orientation and its location as the proper centre of the valley. We will not be wrong in surmising that perhaps this *mahācaitya* actually stands on a hill which served as the *Mahādhammagiri* as opposed to *Culadhammagiri*. Hence the description of it as a *Dharmacakra* within concentric circular brick arrangements though displaced or out of plan.

Site No. VI[16]: This site revealed a monastic unit with the *mahācaitya* on the west and with an orientation on the east of two votive stūpas and one vihāra of four cells on each side. The *mahācaitya* is not of brick but of chipped and cut rubble stone. In this monastery were recovered a number of broken images of the Buddha, a few sanitary jars and a number of bowls suggesting that this monastery dealt more with stores such as of pottery and images.

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[15] Pl. VII b.

[16] Pl. VIII a.

A *mahācaitya*, typically Āndhra, with *āyaka* platforms, and a diameter of 48' and which is in plan a wheel with cylindrical hub and ten spoke-like arms, with the outer tyre absolutely complete, was exposed in a field adjoining site No. VI[17]. The outer facing of the *Mahācaitya* including the *āyaka* platforms has an excellent plaster finish, two inches thick.

Site No. VII-A: This is the most important of the recent excavations. It revealed a temple of *Hārītī* which is juxtaposed on the contours of the hill. We go up the hill to reach the temple through a quadrangle, 54' 6″×45', with arrangements on its four sides for a brick gallery, edged with Cuddapah slabs.[18] At its south-west corner is a stone bench arrangement for visitors to assemble and wash their feet. The water used for washing was carried away by a drain provided nearby. A circular abacus part of a column, right in the centre of this quadrangle, indicates the religious importance of this area as in all probability the abacus is only a part of a column that supported a votive stūpa. It is also interesting to note that the two front rows of the gallery are wider than the back rows, thereby signifying the relative importance of their occupants. One of the stone-benches bears the *Triratna* mark and the *Bow and Arrow* mark. The latter appears to have been the guild mark of the masons and the architects who were responsible for a large number of the constructions at Nāgārjunakoṇḍa. Another stone bench has an inscription on it reading *Kāma Śara* or "The Arrow of Love". Through this wide enclosure, we pass on and approach the temple of *Hārītī*[19] through a flight of steep steps till we reach the top of the hill. Here is a shrine flanked by two bigger rooms with an image of *Hārītī*, the Buddhist Mother-Goddess whom the Buddha permitted to be worshipped by children and lovers and seekers of children. This image is made of lime-stone. The torso is broken and missing and what remains is 2' 4″ high and 1' 4″ high and 1' 2″ broad. The Goddess is seated with her legs hanging down. The broad waist girdle can be seen around her waist. She has a large number of anklets on the legs. The decorative features of this image would warrant a 4th or 5th century A. D. date. The find of the *Hārītī* image is definitely of importanec for the reason that it helps us to explain the nomenclature of the Cāḷukyas as *Hārītī Putras* or the sons of *Hārītī*. We may not be wrong in infering that the religion of this place subsequent to the Ikṣvākus was that of the Early Cāḷukyas. The Cāḷukyas were the sons of *Hārītī* and like the Ikṣvākus, the worshippers of *Skanda*. In this temple area was also found an inscribed pillar referring to the putting up of a perpetual lamp, *Akhayanivikā*, as prescribed in the scriptures for the occasion of some "*utsava*" or festival. The festival appears to relate to the cult of *Hārītī*. A large number of shell bangles were found in front of the *Hārītī* shrine and round about the area where the *Akhayanivikā* pillar was found. These bangles by virtue of their quantitative and qulitative richness suggest the benefaction of the structure by the members of a guild as was the case in Sāñchī and Kārlē, where "Danta karas" raised the rail at Sāñchī and the *Caitya* at Kārle. The shrine being of Hārītī, the Mother-Goddess, the find of bangles also shows that it was for propitiating the Goddess for giving children. Thus, the bangles are offerings made in fulfilment of vows, a custom which has come down to modern times.

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[17] Pl. VIII b. [18] Nāgārjunakoṇḍa Souvenir. pl. VIII. a. [19] Ibid Pl. VIII b.

The existence of the *Hārītī* temple described above explains another structure found behind it. Its plan reminds us of the plan of the Nālanda Temple. It is a temple of gigantic proportions and one that came into existence in two periods both post-Iṣvāku. The earliest construction is the sanctum where originally an image was worshipped as can be seen from the drain provided near by for taking away the *Abhiṣēka* water. This early shrine was closed at a later stage and widened on its east into a maṇḍapa with steps in the front and with the difference that the image in its new orientation on the maṇḍapa faced the east instead of the west. A circumambulatory passage goes round the earlier construction.

Storage jars, vessels for carrying food, ceremonial posts and begging bowls, all denoting monastic use, were found from the various excavations here in large numbers. A spouted vessel, showing a female's figure in the place of the spout is of special interest. Among the decorative designs found on the pottery may be mentioned spirals, svastikas, hatches, the solar symbol, criss-cross, rosettes, plaited courses, rainbow, chevron, beads, crosses, scallops, herring-bone and conventional foliage.

The finds discovered so far relate to dates ranging between the 2nd century A. D. and perhaps the 5th century A. D. Some of the coins belong to the Sātavāhanas and some to the Ikṣvākus. The structures range from the highly religious wheel shaped stūpa to the elaborate temple chamber. Of particular interest is the stūpa with ten spokes. The recent finds have demonstrated the potentiality of the Nāgārjunakoṇḍa Valley beyond anticipation and it is wondered if it would be possible to exploit its archaeological wealth completely, before the site has to be abandoned for submergence.*

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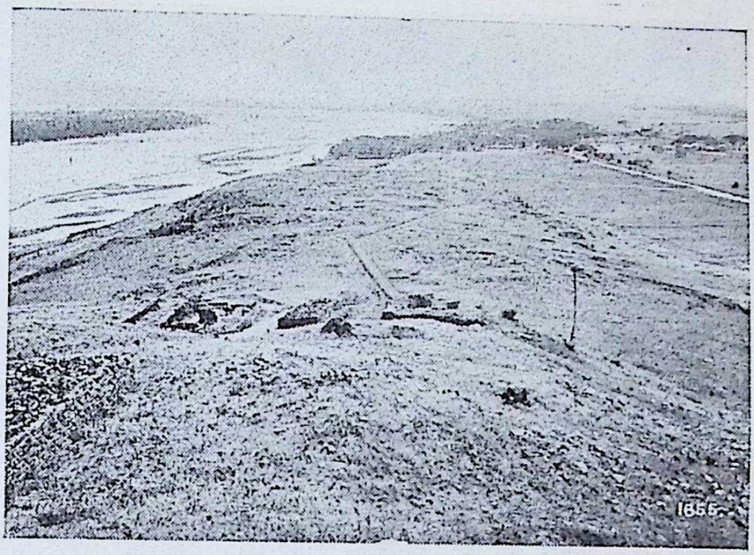
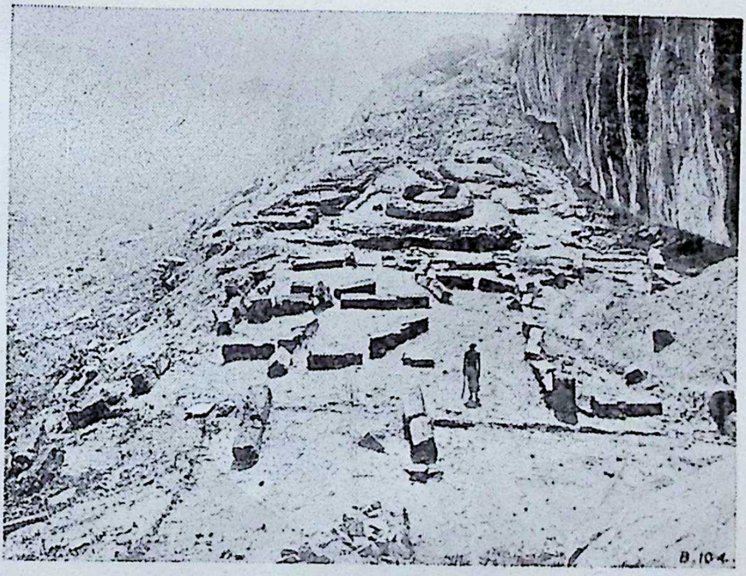
* I am indebted to Mr. T. N. Ramchandran, Joint Director-General of Archaeology for his valuable suggestions with regard to the interpretation of the structural remains excavated and to Dr. D. C. Sircar for his decipherment of the epigraphical material.

Plate I

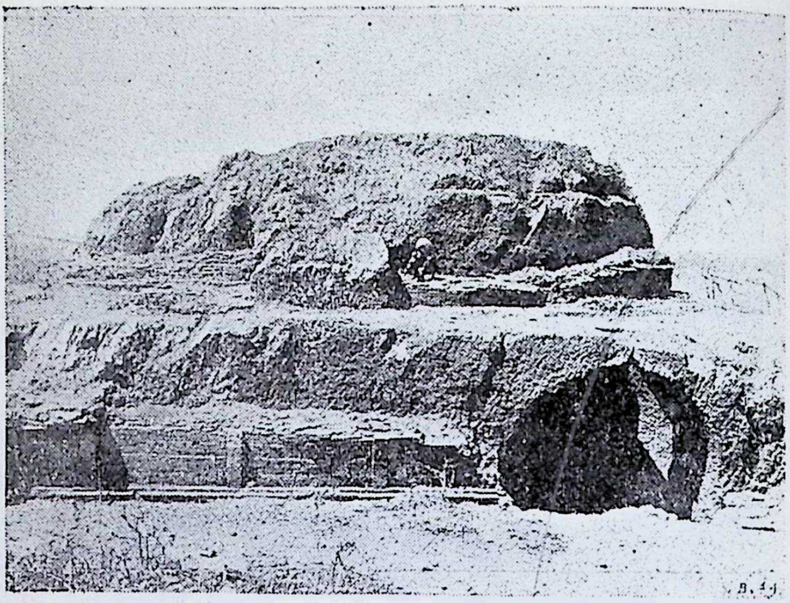


a. General view of ruins - Śālihuṇḍam

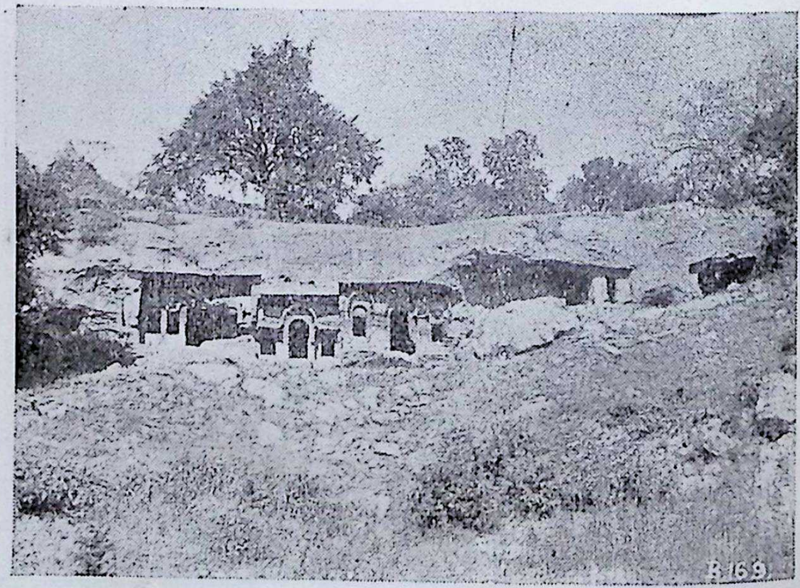


b. General view of ruins-Rāmatīrtham

Courtesy: Arch. Sur. Ind,

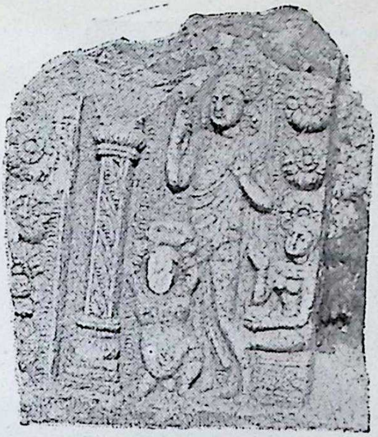


a. The Great Stūpa–Śaṅkaram

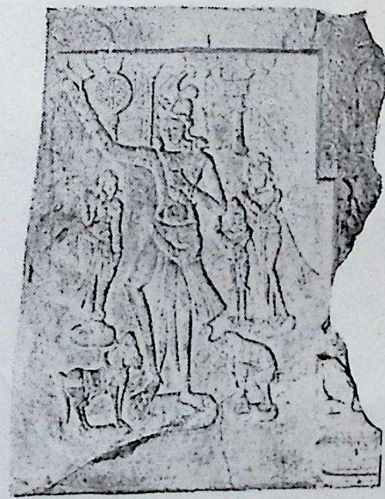


b. General view of the Caves–Guṇṭupalli

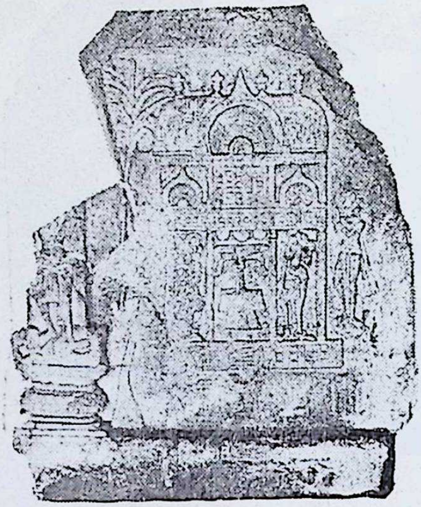
Courtesy: Arch. Sur. Ind.



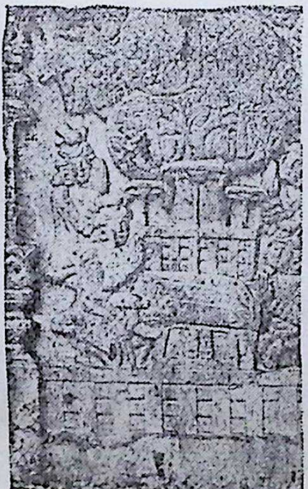
a. Stūpa slab–Allūru



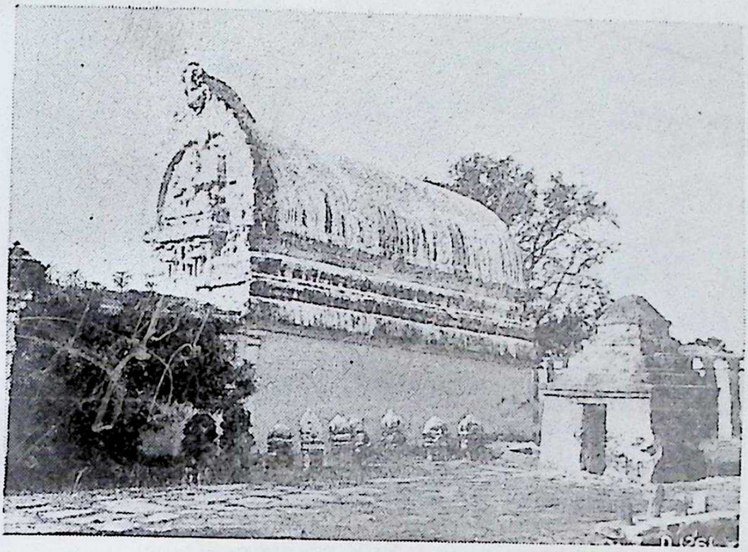
b. Cakravarti Māndhāta–Jaggayyapēṭa



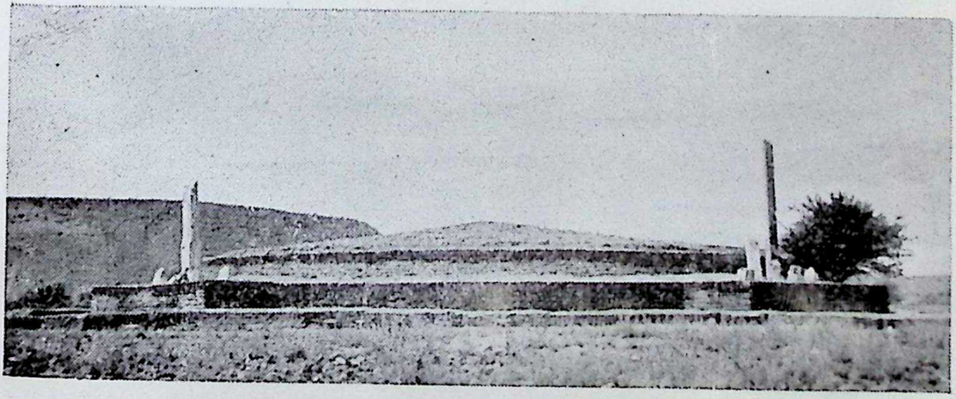
a. Punyaśāla–Jaggayyapēṭa



b. Buddha worship–Jaggayyapēṭa

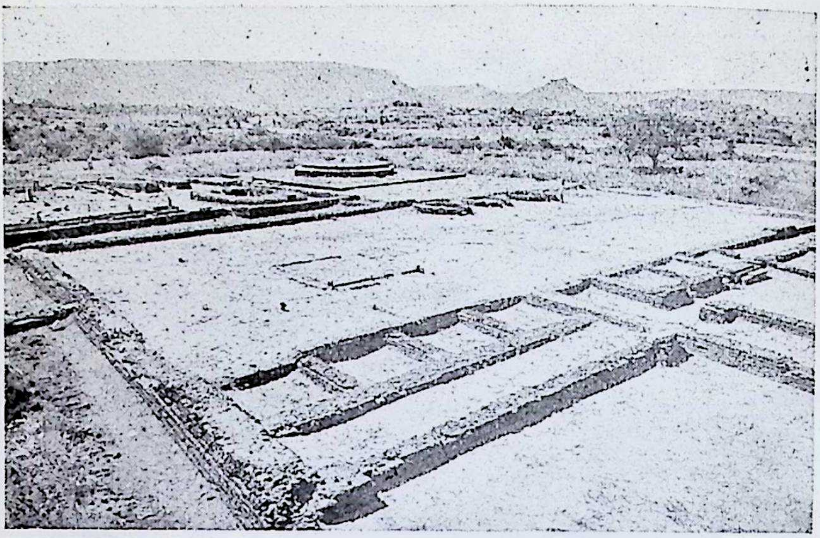


a. Kapotēśvara Temple–Chēzerla

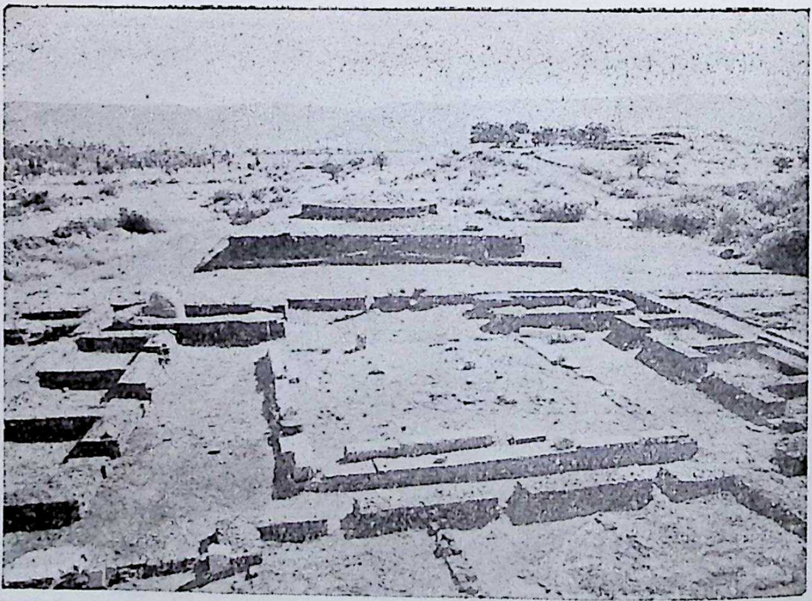


b. Mahācaitya–Nāgārjunakoṇḍa

Courtesy: Arch. Sur. Ind.

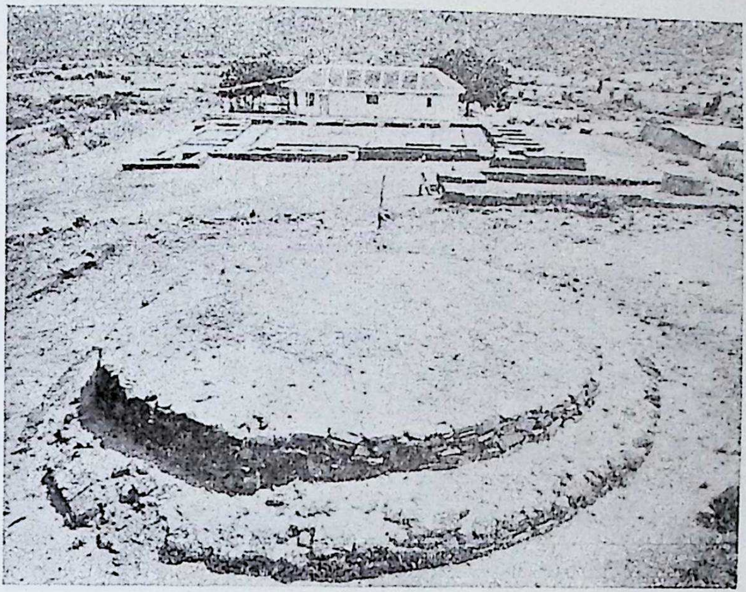


a. University site–Nāgārjunakoṇḍa

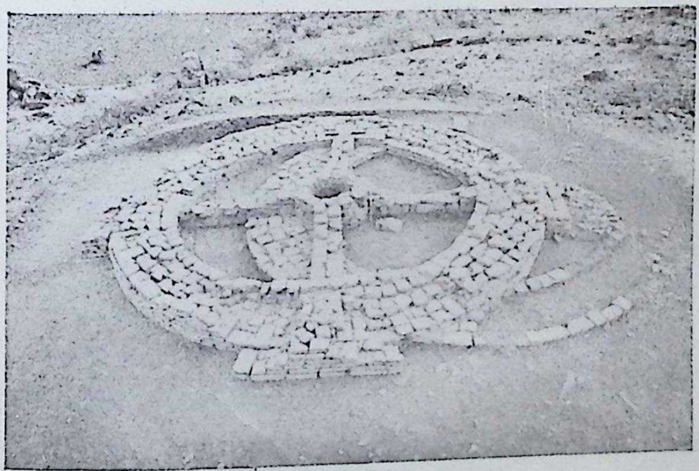


b. Siṁhaḷa Vihāra–Nāgārjunakoṇḍa

Courtesy: Arch. Sur. Ind.

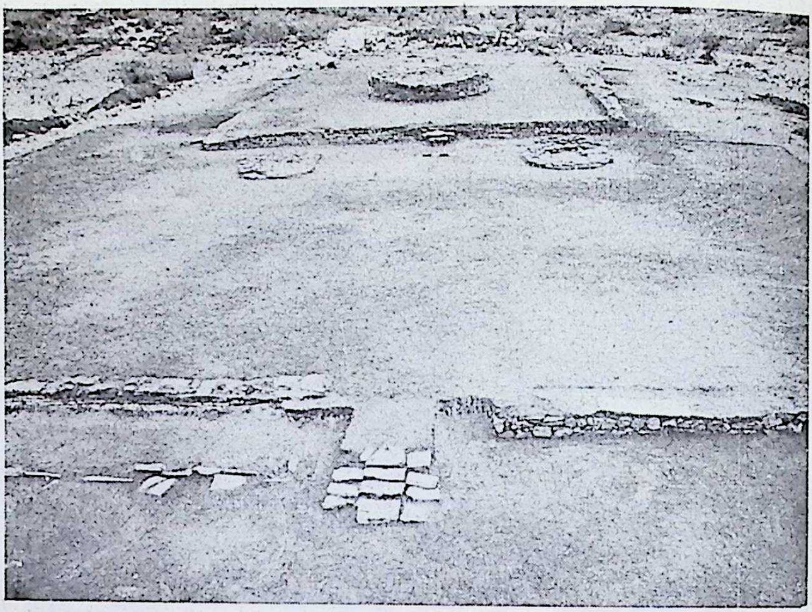


a. Cula-Dhammagiri Vihāra–Nāgārjunakoṇḍa

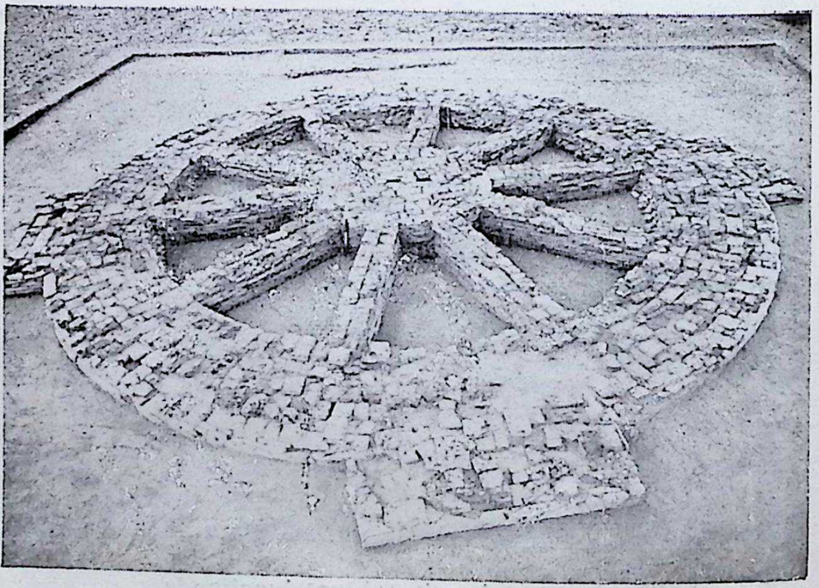


b. Site V-Mahācaitya–Nāgārjunakoṇḍa

Courtesy: Arch. Sur. Ind.

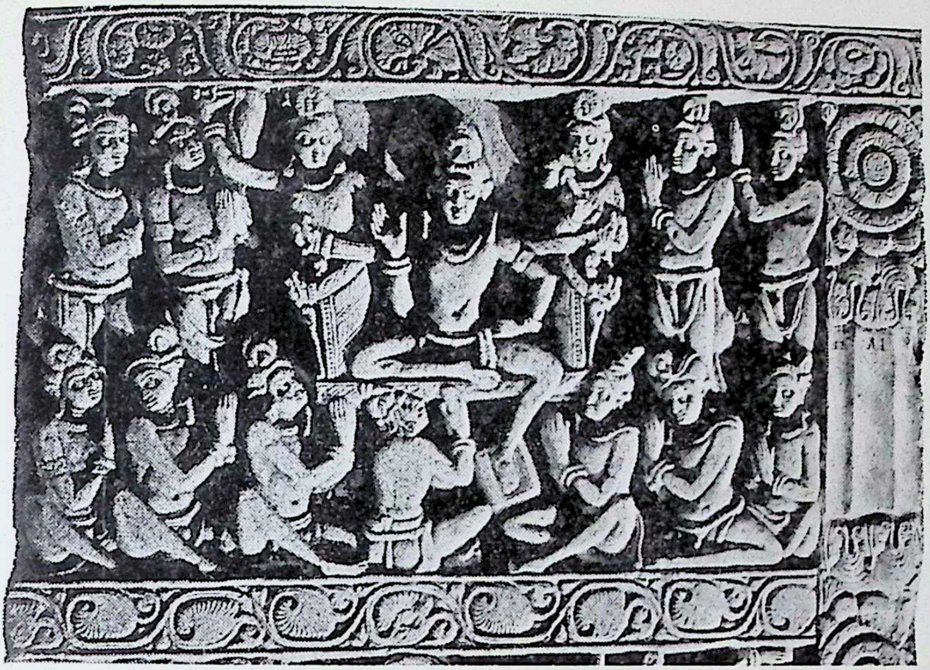


a. Site VI-Monastry and Mahācaitya–Nāgārjunakoṇḍa

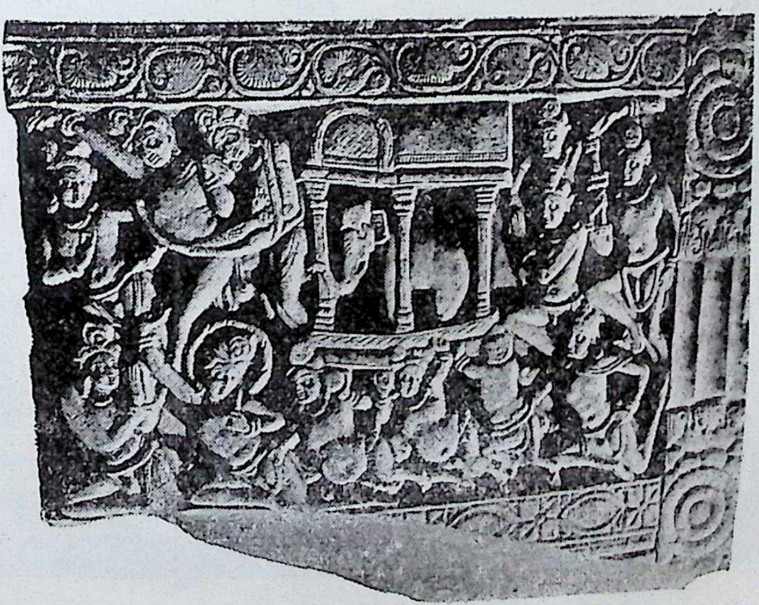


b. Mahācaitya adjoining site VI–Nāgārjunakoṇḍa

Courtesy: Arch. Sur. Ind.

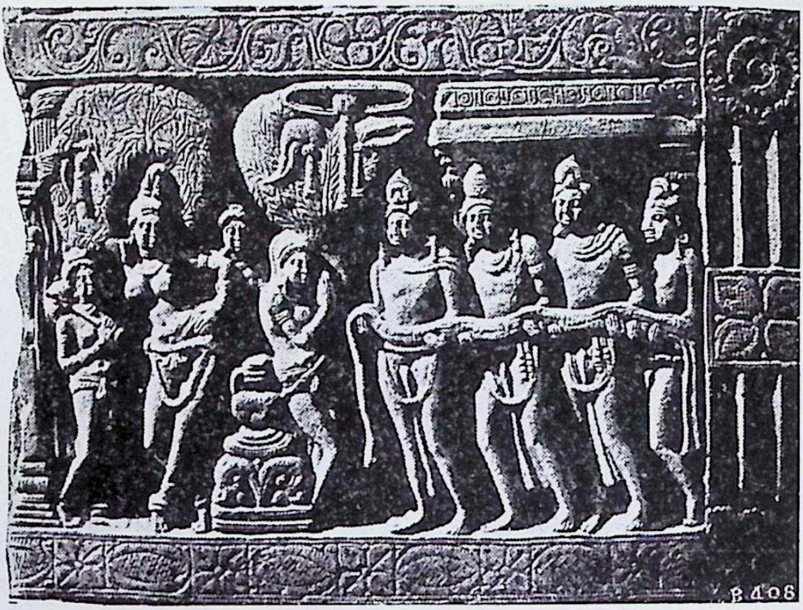


a. Bōdhisatva in Tuṣita Heaven–Nāgārjunakoṇḍa

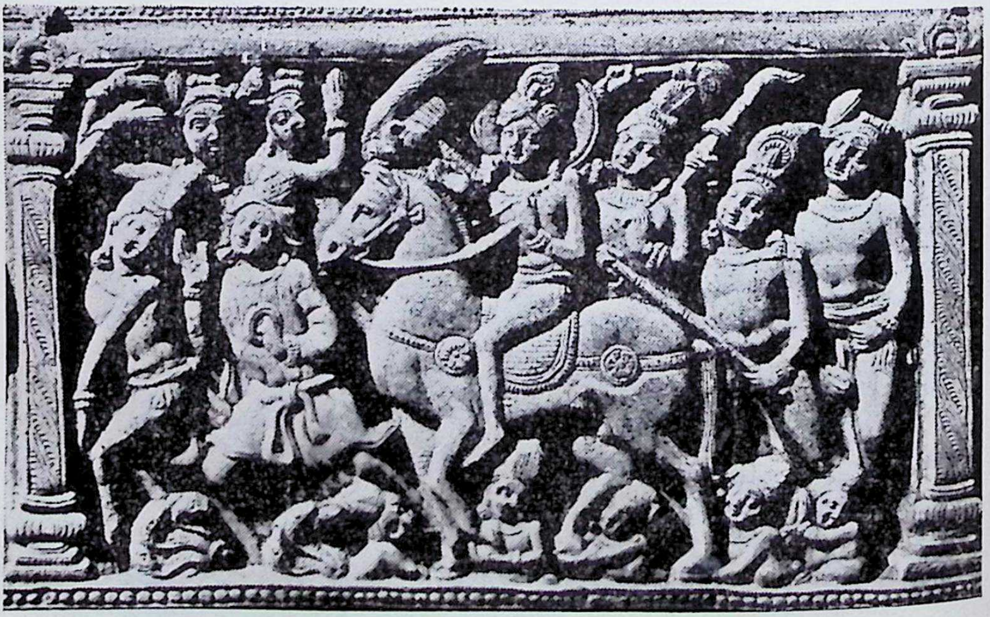


b. Descent of the Bōdhisatva–Nāgārjunakoṇḍa

Coustesy: Arch. Sur. Ind.



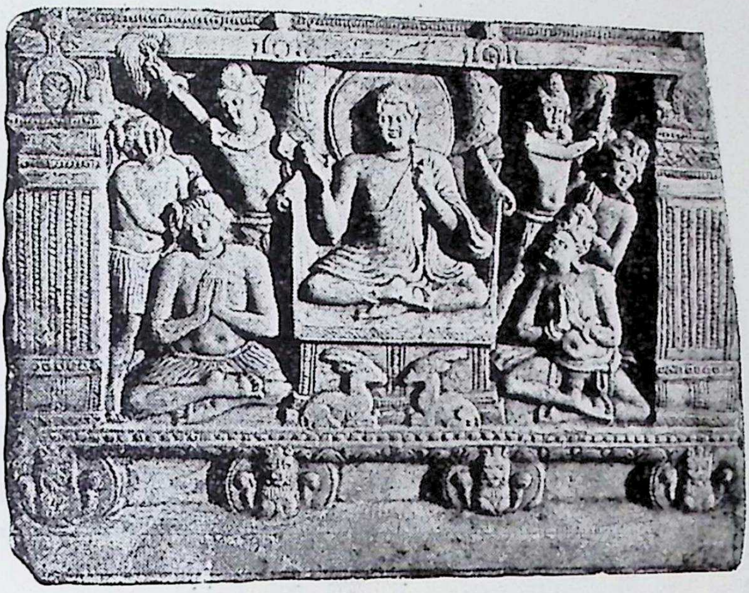
a. Nativity and Seven Steps–Nāgārjunakoṇḍa



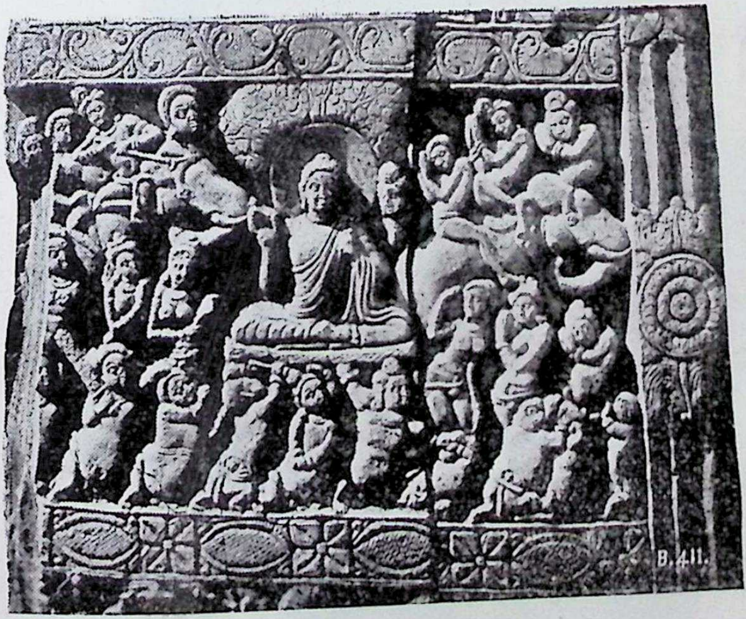
b. Mahābhiniṣkramaṇa–Nāgārjunakoṇḍa

Courtesy: Arch. Sur. Ind.

Plate XI

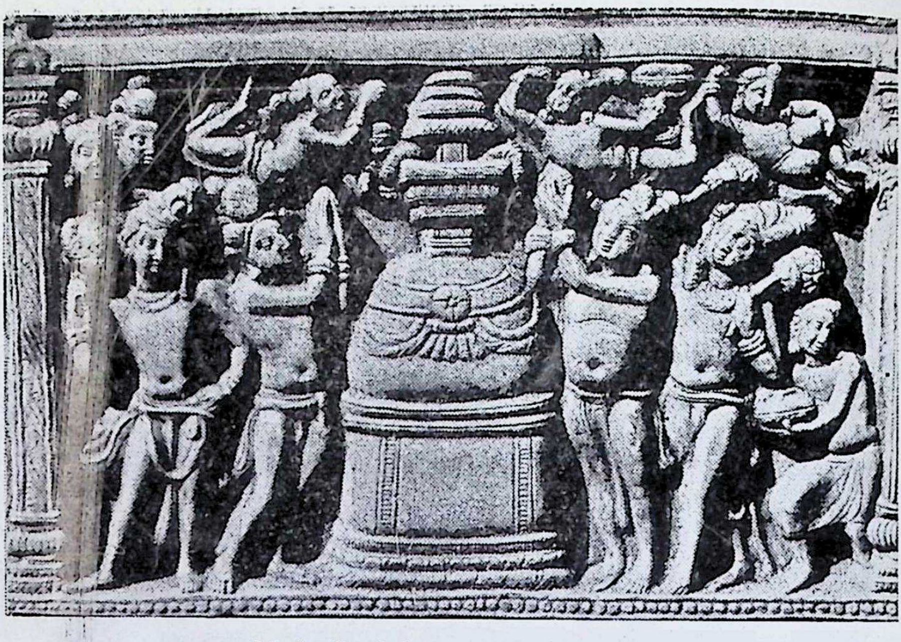


a. Māra's Assault–Nāgārjunakoṇḍa

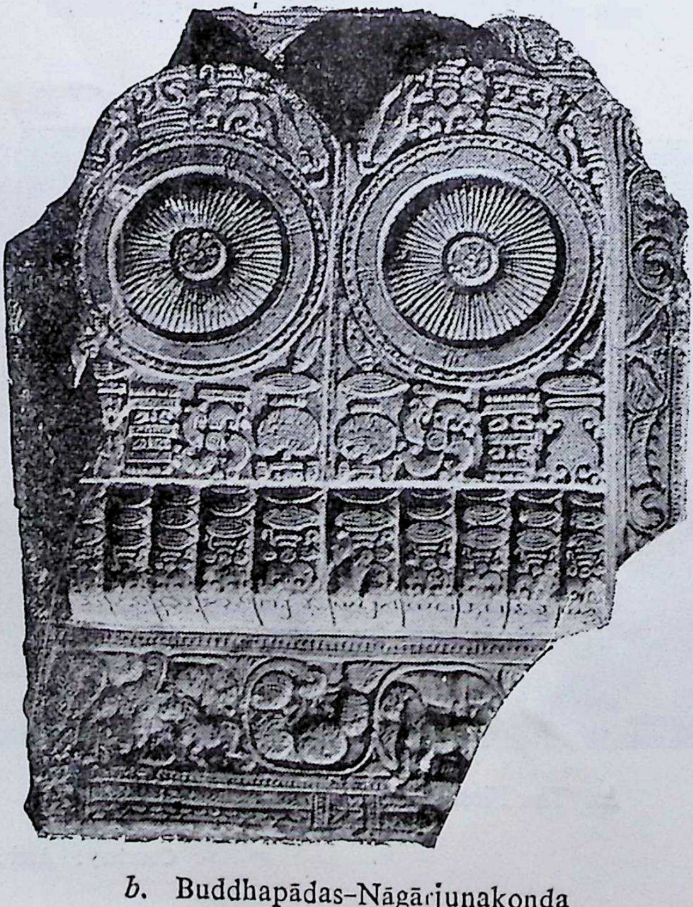


b. The First Sermon–Nāgārjunakoṇḍa

Courtesy: Arch. Sur. Ind.

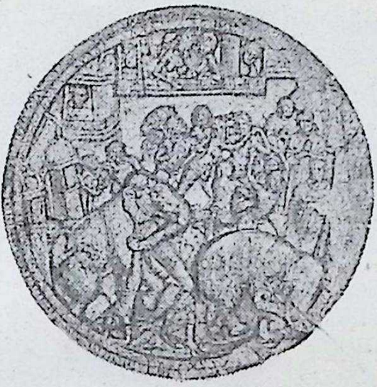


a. Mahā Parinirvāṇa–Nāgārjunakoṇḍa

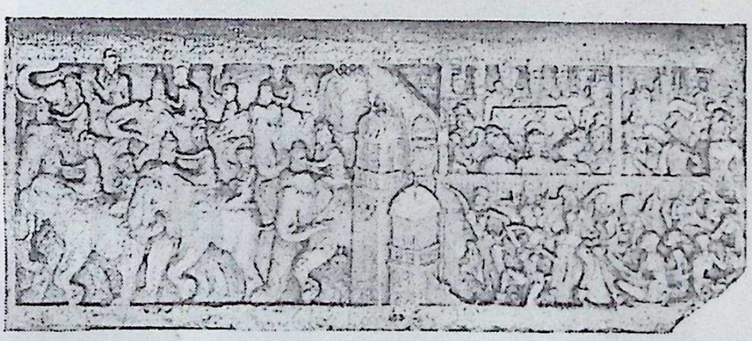


b. Buddhapādas–Nāgārjunakoṇḍa

Courtesy: Arch. Sur. Ind.

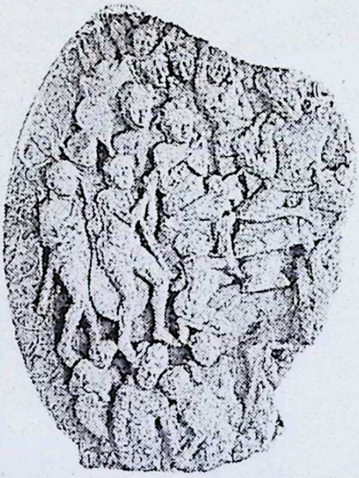


a. Subjugation of Naḷagiri–Amarāvati

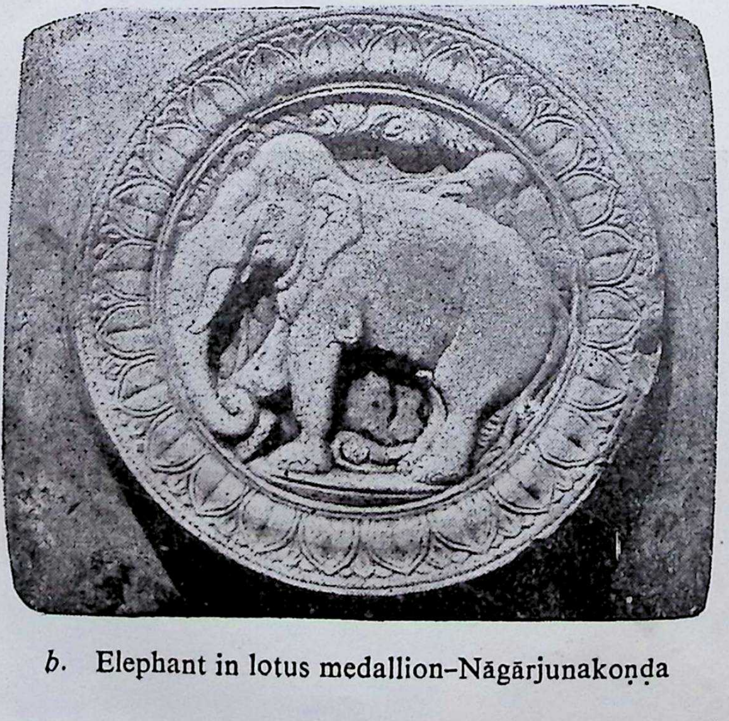


b. Quarrel over the relics–Amarāvati

Courtesy: Madras Govt. Museum.

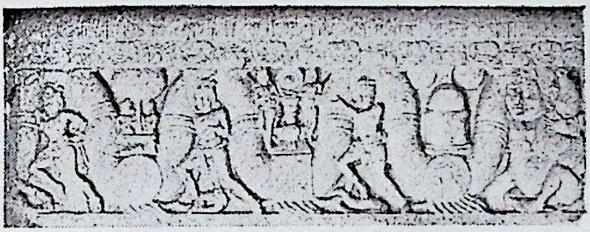


a. Ṣibi Jātaka–Amarāvati

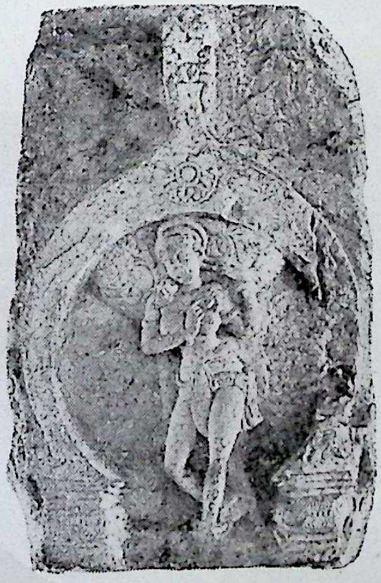


b. Elephant in lotus medallion–Nāgārjunakoṇḍa

Courtesy: Arch. Sur. Ind.

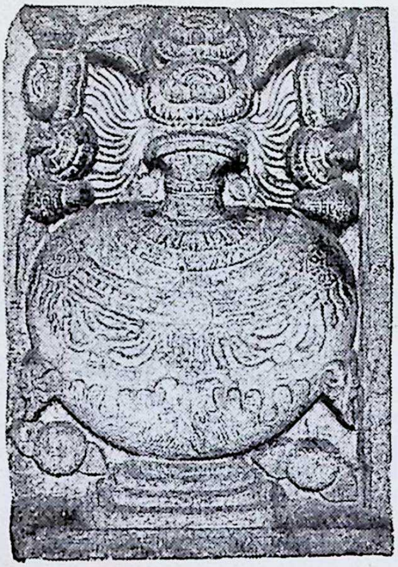


a. Garland frieze–Amarāvati

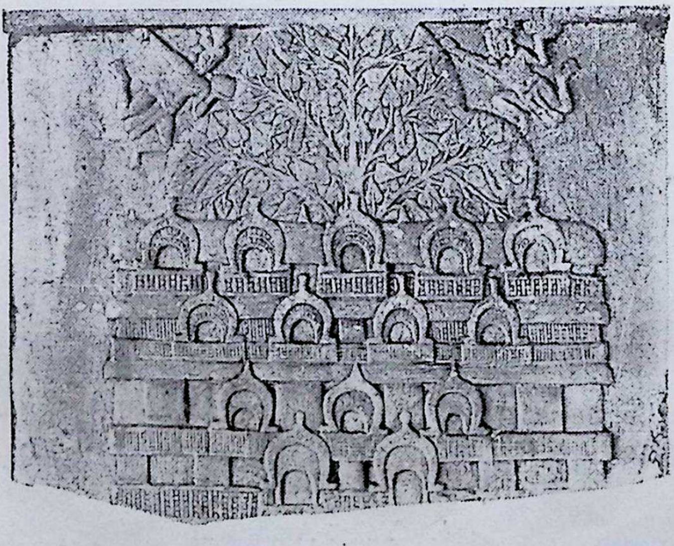


b. Yakṣī–Amarāvati

Courtesy: Madras Govt. Museum.



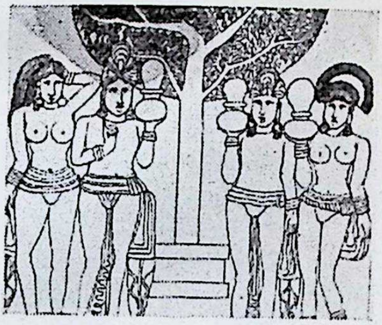
a. Pūrṇakalaśa–Amarāvati



b. Vṛkṣacaitya–Amarāvati

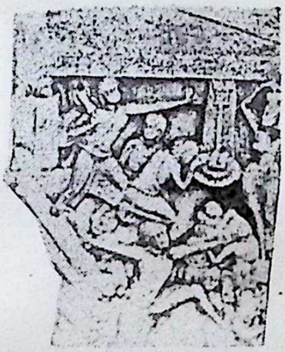
Courtesy: Madras Govt, Museum.

BUDDHA WORSHIP

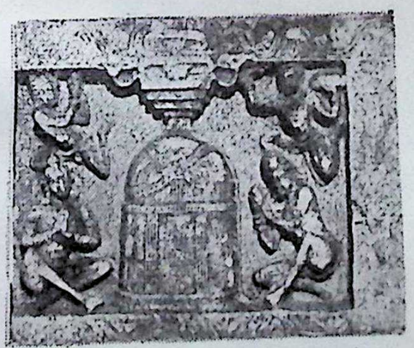


1. Bōdhi tree

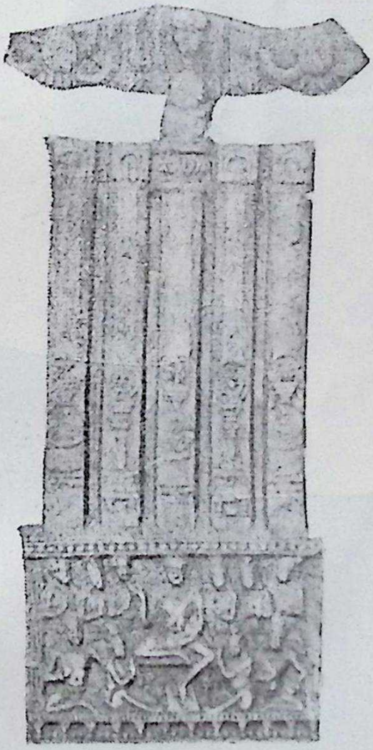
2. Relics



3. Flaming pillar

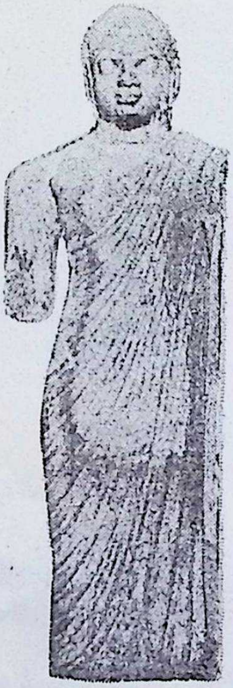


4. Stupa

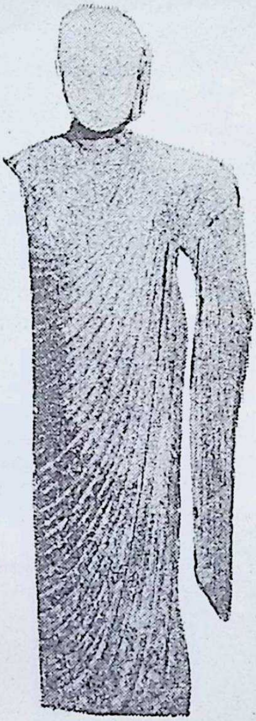


5. Āyaka Pillars

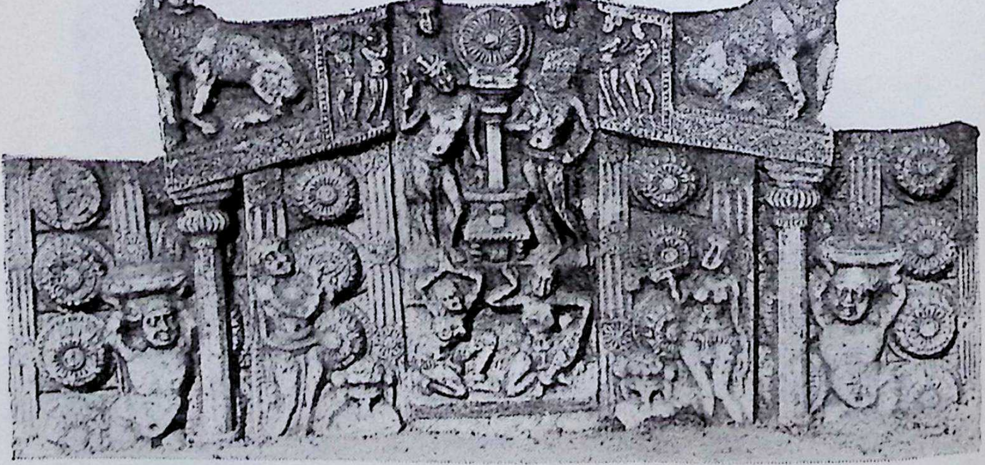
BUDDHA WORSHIP



1. Buddha

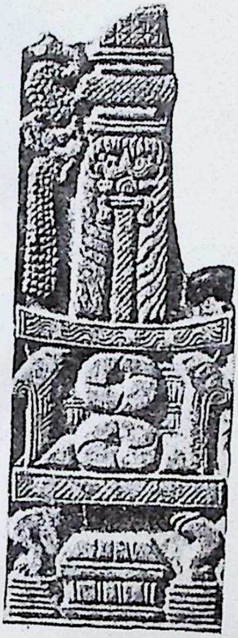


2. Buddha

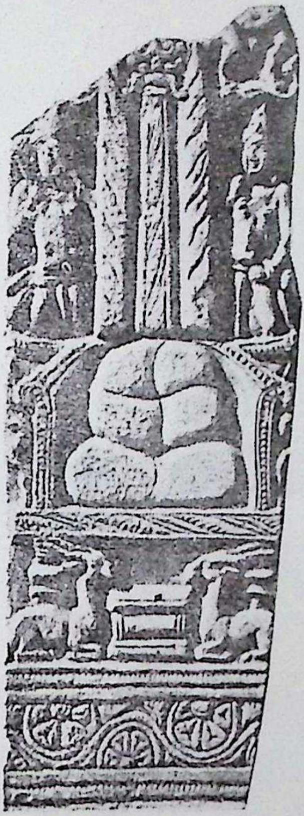


3. Dharmacakra

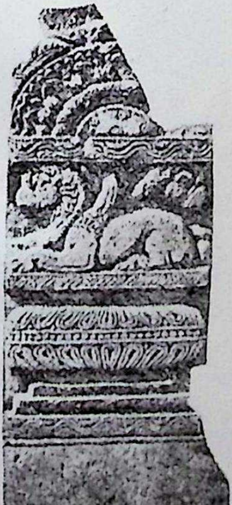
MISCELLANY



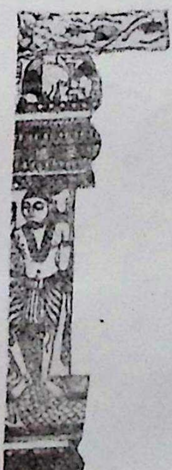
1. Buddha Worship



2. Buddha Worship



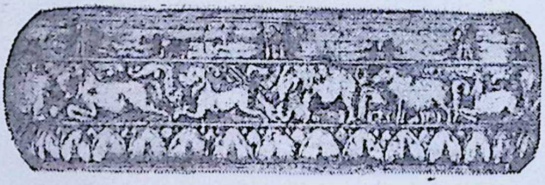
3. Pillar Capital



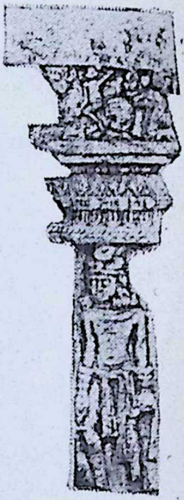
4. Pier

MISCELLANY

1. Pier



2. Animal frieze



3. Pier

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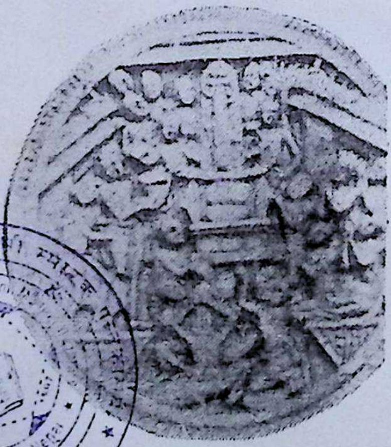
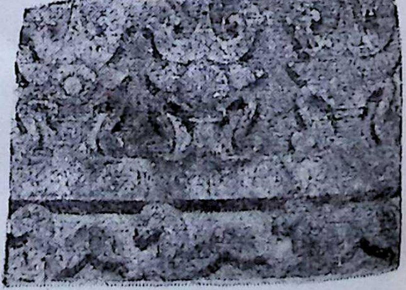


4. Flaming pillar



5. Animal and Triratna frieze